ing to be irreligious, and more of them feeling none of the restraints of moral obligation, and lacking business qualifications, they form an element rather dangerous than otherwise under present social conditions in Korea. Thro them Japan is badly represented to the world If they are to remain in Korea, and on no principles of justice can they be easily excluded, the opening of distinctively Christian work among them is a matter of the highest importance.

The Christian work done in Korea has grown to be a great enterprise. To the busy worker on the field, surrounded by difficulties which none understand better than he, often-times seeming to have to stand alone for the truth, and always working under the gaze of an unsympathetic multitude, the work may seem to move very slowly; but to one who distinctly remembers when the first stroke of Protestant Christian work was done in Korea, scarce ten years ago, the change wrought seems amazing. Not only in the great meeting above mentioned did we discover rich fruits of Christian work, but in the ordinary meetings of believers, when addressing audiences of native Christians and when visiting the Christian schools, the Hospitals and the printing establishment, we were much impressed that the missionaries, criticise them as much as you will, call them hard names if you must, discount their work all you can, and make out the worst possible case against them, have done already for Korea a work for which that country to her last day can never repay them. And I was glad to note that at least some Koreans are not without a sense of gratitude for the help they have received, Let the weary Christian worker in Korea comfort himself with the thought, "In-as-much as ye have done it unto one of the least of these my brethren, ye have it unto me."

I cannot share with some foreigners resident in Korea the gloomy view which they take of the prospects in this now much-talked-of country. There is great hope for Korea, if the Gospel is allowed to have a chance to bear its natural fruit on that soil. But all real help will have to come from sources inspired by Christian sentiment.

DAVID S. SPENCER.

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THINGS IN GENERAL.

IT has been suggested by friends interested in this magazine that a place should be given for short articles or notes on any subject. We gladly accept the suggestion and should be pleased to receive communications from our readers. There are many things of more than ordinary interest that come under our observation and while not of sufficient importance to to make a long article, may properly be classed under "Things in General." This is not intended for news, but rather for recording observations and results of inquiries.

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"It was by the advice of Li Hung-chang that Korea was permitted to enter into direct communication with foreign powers, and by his arrangement (the most unwise one he ever made) that Japan was admitted to a sort of dual control—a provision which furnished her with a pretext for sending troops into the peninsula. But responsible as he must be held for the twofold blunder, which lost Korea to the Chinese Crown and which gave occasion to the late war, most nobly did he expiate his error by negotiating a peace, where other envoys had failed even to get a hearing." Dr. W. A. P. Martin in the N. Y. INDEPENDENT.

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FLIES AND SPARROWS.—From early ages Korean scientists have noticed that among the most prominent traits of flies are these. If there is any food around, the flies are ahead of every one else in getting on to it; they are continually rubbing their hands above their heads like scoundrels begging for mercy; and when they get on rice they generally leave it very dry and "marked." In this connection the scientists have also noticed that sparrows cannot walk, they can only hop about, and between them and the flies no love appears to be lost. For a long time they were unable to account for this until finally the true reason was discovered.

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It seems that in ancient times the sparrows stood the pertinacious ubiquity of the flies as long as they could and then a big fight broke out between them. Unable to settle it, both lodged complaints with the authorities. The sparrows charged the flies with being ubiquitous nuisances. No one and nothing was safe from their intrusion. They thrust themselves ahead of every one else on every delectable piece of food intended for man or beast and rendered it unfit to eat. In fact if they were not restrained the whole creation might as well turn itself into flies or fly meat.

The flies in rebuttal offered that they never took more than their share, in fact that they ate only the moisture of food leaving the substance unimpaired and in the proper dry condition, which all civilized beings except sparrows would appreciate. They further called attention of the court to the fact that the rascally sparrows were arrant thieves never leaving anything if once they got at a thing. The flies also claimed that they were real benefactors for in getting ahead of the sparrows they checked their thievish instincts.

So they had it hot and heavy before the court, and as a result both were punished. The flies to continue supplicating for mercy thro all time, which they do by rubbing their hands above their heads; while the sparrows were so badly paddled they could never walk again, but must hop thro life.—G. H. J.

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THE KOREAN POWER SHOVEL.—This interesting invention occupies a front rank among the labor-saving machines of Korea, for it saves from three to five men a vast deal of work. It consists of a long wooden shovel armed with an iron shoe to cut into the earth properly. The handle is about five feet long and is worked (to a certain extent) by the captain of the crew. Two ropes, one on each side are attached to the bowl of the shovel, and these are managed by the men who seek to save their labor.

When in operation the captain inserts the iron shod point of the shovel as deep into the earth sometimes as three inches, and then the crew of two or four men give a lusty pull and a shout and away will go a tablespoonful of dirt fully six feet, if not more into the distance. This operation is repeated three or four times and then the weary crew take a recess and refresh themselves with a pipe. It is a beautiful sight to watch a crew working these power shovels, everything is executed with such clock-like regularity, especially the recess. Then the crew sometimes sing in a minor strain, for the Korean day laborer can always be

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depended on, when putting in time, to do it in as pleasant a manner as possible.

That this implement belongs to the class called labor-saving machines there can be no doubt. It takes five men to do one man's work, but entails no reduction in pay. In fact the number of its crew can be extended to the limits of the shovel's ropes without risk of a strike among the laborers. Many interesting stories might be told to illustrate its name of the *Power* shovel, one of which I will tell. We had a small patch of garden we wanted turned over, so we hired a coolie and put in his hand a beautiful new spade from America. He attached two straw ropes to it, hired four other coolies, at our expense of course, and did the job in triumph. Such is the *power* of this instrument over the Korean mind!—G. H. J.

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THE "RIGHTEOUS ARMY" AT WORK.—On the 15th of September, I started on a short trip to the east and arrived at Yichun on the evening of the 17th. I had been at that place before. It was a large and clean town of about a thousand houses. As the highway lay thro the middle of the town there were on both sides of the road a good many stores, inns and eating shops. But now, alas! the town has ceased to exist. Instead of houses I found ruins covered with ashes. About four months ago the "righteous army" paid their visit to that place. The people as well as the Magistrate, hearing that the insurgents were advancing, all fled and left the town to itself. After the "righteous army" arrived and found nobody there they took away everything that could be carried, and, probably for the sake of righteousness, set fire to different parts of the town at the same time. In one day, from the thousand houses, nothing but ruins and ashes were left. Not a house was spared by the fire, at least I have not seen any altho I spent a whole day there. The Government buildings, tho they had tile roofs, were also burned down, except the house were the Magistrate lives, probably because it was more isolated. All this was done only thirty miles from Seoul. For two months the place was quite deserted. Then a few people who had some money saved, returned and started to build new houses. By the time I came there only a few houses were rebuilt. The inn where we had to spend the night, was not yet finished, and we had to sleep in a room eight feet square without any doors or windows and with wall and floor the plaster of which had just been put on

I left Yichun on the 18th and on the 21st I arrived at Yŭju. This town is much larger than Yichun and is forty-

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five miles from Seoul. Being located on the bank of the Han river it has a large trade with Seoul, Chemulpo, and other places. The insurgents did not spare this place either. They had it proclaimed that they were coming to Yŭju to help the people to get rid of the Japanese who were there. Some shortsighted people, believing that the "righteous army" was only after righteousness and justice, remained in the town expecting no harm. The rest of the people together with the Magistrate, fled. After the insurgents arrived, in the first place, they invited themselves to every house as guests. Tho the people did not care very much about such dear guests, still, in sight of their weapons, they could not help being hospitable. The insurgents promised to stay there only a day or two and then to march on in their great work. But after they had stayed there a number of days and ate up everything the poor people had, the latter had nothing left for them to do but to run away under cover of the night. Thus the town was left alone to the insurgents.

As there was nothing more for them to eat, they left, having illuminated their way with the fire of three quarters of the town. The host of the inn where I was lodging used to be a well-to-do man. He was among those who stayed in the town and was forced to furnish the insurgents altogether one thousand and eight hundred meals, after which, having run out of his rice and "kimchi," (pickles), on a dark night he fled. Fortunately his house was not burned, and after returning he could continue his business. But such fortunate people were only few. The rest of them are scattered all over the country and are probably starving. Some returned to their old place and are living in tents made of straw, thus suffering from starvation and cold nights, as they are accustomed to sleep on hot floors even in July. While taking a walk by the river I met two men fishing. I had a little conversation with them and they told me that they used to be well-to-do merchants, but had lost everything in the fire, and now had nothing to do and were trying to get something by fishing. This did not amount to much tho, and they and their families were in a starving condition.

If this is the work of a righteous army, what would a wicked one do?—A. A. PIETERS.

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JOURNALISM IN KOREA.—Those who have been accustomed to peruse the generous extracts made by Shanghai papers from their Korean contemporaries, seldom think, perhaps, of the remarkable energy, perseverance and ability which the existence of two publications in such a place as Seoul really testifies to.

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In perusing the smartly written editorial of the INDEPENDENT, on September 10th, however, and the well stocked pages of the excellently printed KOREAN REPOSITORY, the conviction is forced upon us that we owe the editors a debt of no small gratitude, and that their labors represent an energy and enterprise of no mean order. If to run a paper in an open port, with new ideas and daily happenings of one kind and another has its difficulties, much more so has the publication of the smallest sheet two or three times a week, in almost a sealed country, with hardly any European residents, and unsympthetic sources from which to extract information. It is, therefore, remarkable the way in which both these Korean journals sustain their freshness and interest, and we can assure our contemporaries that we, in common with many others, greatly appreciate their work, which represents all that the world really knows of Korea.

In the last number (August) to hand of the KOREAN REPOSITORY, we notice a very interesting collection of Korean proverbs, many of which are very similar to our own. We quote a few of the best. * * * * * * *

The above selection shows us that the Korean has not a little originality and ingenuity of language and can furnish us with some terse sayings of smart applicability.—*The Shanghai Times*, Sep. 21st.

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Two years ago on one of my short country trips, my first stop was made at one of the river villages where I spent two nights in the home of one of our Christians. His tidy little wife received me with great cordiality. Late in the evening the husband returned from his work and after his supper was finished joined us where we sat,

We sat on the open porch looking out over the moonlit rice fields. Part of the grain had been reaped and was standing in thick shocks, while that still waiting for the reaper's blade rose and fell in waves as the night wind swept over it. At one side of the valley lay a range of pine-clad bluffs beyond which the river flowed. The scene we were looking out upon was one of perfect peace and quite; but as I listened to the earnest words of the host, I knew that a peace deeper than any which nature knows, had taken possession of his heart. And only recently this man was as ignorant of the grace of God as any of his countrymen. Tho of very ordinary mental capabilities, he had repeatedly witnessed for the Lord by patience under abuse and insult for the truth's sake, and with a power which convinced his persecutors that he had a hidden source of strength.

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As I sat with him and his wife, in their home that evening, he told me of the death of his only child, a little girl two years of age. It had occurred only a few days before, after an illness of some weeks. He said; "On the morning of the day on which she died I saw she was much worse, and went to town (three and a half miles distant,) to get medicine. When I returned I found she was beyond hope, and could only hold her in my arms and cry, 'My God, my God!' She died, and with my own hands I buried her on the hill-side. Over her grave I read from the Holy Book, and smothering my crying, I sung 'Jesus loves me.'"

God and the angels who in heaven do always behold the face of the Father, were probably the only witnesses of that scene on the lonely hill-side; and methinks it was one too sacred for other eyes. Certainly it was a strange scene in heathen Korea, where the tender little girl babies are so unwelcome. Blessed be God for the triumphs of His grace."

MRS. D. L. GIFFORD.

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The following address was delivered at the Mass Meeting held on the 2nd of Sept. on the His Majesty's birth-day, by Yi Chai Yŭn, who was at the time Vice Minister of Agriculture, Commerce and Public Works, but who has since been appointed Governor of Seoul. His excellency courteously furnished us with a translation of the address. ED. *K. R.*

"I am here to-day at the invitation of the gentlemen in charge of this Meeting to make a few remarks to you. I have often heard people say that Korea is taking backward steps in the matter of progress, but I do not believe it. This meeting itself is a refutation, for never in the past has such a meeting like this been held. To-day thousands of people have come together to celebrate the glorious anniversary of the birthday of His Majesty, our august Sovereign, just as is done in many countries of advanced civilization.

To-day the members of the high American Mission honor our nation with these partriotic speeches and with the songs of love for our country. As office-holders and patriotic citizens of Chosen should not our hearts be filled with pride? Men and women of all classes must love one another as if they were brothers and sisters and must help one another as if they were in one family. I trust that this very meeting will be the beginning of this. Why do we not regard one another with feelings of confidence and how is the absence of this to be explained? It may be because it has never been tried. One person's love

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may not have been reciprocated by the other, or the real feeling of the heart may not have been known. If we want to know the reason for failure, the wrong must be pointed out and amendment must be made by doing good.

One of the most important things to remember is that no distinction must be made between classes. All classes must be regarded as equal. God never made one man higher than another. In this way, we the people of Korea will learn to love our country, and regard the rights of one another, and respect our neighbor's feelings and will consider public affairs as our own affairs. Would not this be a desirable thing?

Everybody must be obedient to His Majesty and do his duty. Let not the common people say they cannot do anything for their country because you are not office-holders. A common farmer in the country can do more good for his country with his plow than an idle official in some department of the government. For this reason everybody must do his own work; do what he can do; study what he can study; and learn what he can learn.

Do everything you think is right. In this way we may be able to develop our country in the most progressive way, and thus take our place, with the powerful nations of the world and become one of the most civilized nations of the globe.

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EDITORIAL DEPARTMENT.

SOME JUSTICE AT LAST.

WE feel justified in saying that in the past for a number of generations justice as administered in Korea, by the so called courts, was a most uncertain if not wholly unknown quantity and that what little there was of it was corrupted almost beyond recognition.

The Koreans have an elaborate code of laws especially in penal matters, said to have been compiled from the Chinese institutes of the Ming Dynasty—the Dynasty immediately preceding that now ruling in China. These were of course made on Confucian lines and were, we are told, from that point of view, in a great measure just. The crimes were defined with no little acumen and precision and the punishments carefully and elaborately graded. As judged by *modern* Western standards the punishments were severe—the death penalty, sometimes with torture, being prescribed for many offenses; the torturing of witnesses and suspected or accused persons to extort confessions during trials was enjoined and practiced.

We must not, however, in condemning such laws, forget that they were compiled three or four or more centuries ago and that contemporaneous laws and procedure in Western countries was little, if any better: that then, in England, now famous for the equity of her laws and the justice with which they are administered, almost all or a least very many crimes, from treason down to stealing a few shillings from a shop, were made felonies and that all felonies were punishable with death, and that the rack and other instruments of torture were considered indispensable adjuncts and aids to the Courts: we should remember poor Parson Peacham put to torture during his trial as late as the 17th century, to extort a confession of guilt, altho innocent, by that most eminent and learned lawyer and illustrious philospher and writer, the great Lord Bacon. We should also bear in mind the execution during the same century in the enlightened colony of Massachussetts,—on Boston Common—of several persons, among them the Quakeress Mary Dyer, for their religious opinions and

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religious practices and also the execution of nearly a score of persons of both sexes in and around Salem in the same Colony for the now exploded crime of witchcraft under a law enacted during the reign of the learned and pedantic King James I.

But no matter whether these old Korean statutes were good or bad, the way they were administered in modern times was in many instances a mere farce upon justice,—a travesty, ending often in a tragedy. In Seoul there were officers appointed to exercise the functions of judges, but no lines were drawn, or at least observed between the judiciary and the police, and even the jailers, the runners of the Courts and other hangers-on, the whole comprising about as disreputable and rapacious a set of scoundrels as ever infested and cursed a community, inflicted punishment upon and extorted money from any unfortunate, who could by any device or accusation be got into their clutches.—Unless the prisoner had influential friends, to be imprisoned was to be robbed. It is to be presumed that some thieves, especially if they had not stolen enough to divide, were in the jails, but that a large number of the crowd of jailers, runners (or policemen) and hangers-on, we have mentioned, belonged to that fraternity and should have been in instead of out and around the jail there can be no doubt. The courts were in no respect independent of out-side influence. If by any lucky mischance a judge had any honesty or conscience and desired to decide rightly he was liable at any time to be ordered by some higher and more influential official to do otherwise and dared not disobey. It is notorious that certain men, very high and influential in official circles, made it a business to interfere in both civil and criminal cases for a consideration and shamefully sold decisions, that is, if given money or an interest in the case, and ordered the judges to render the decisions they desired. Thus justice was sold brazenly almost as openly as the brass bowls in the bazaars.

Criminals could purchase protection, innocent men were condemned and killed, neither life nor property had any security.

But even this failed to satisfy the rapacity of the class of officials we have mentioned. They established private robbing offices at their residences. If any common man, who had not secured protection from some Yangban, had by some lucky chance or by industry or skill in his business or trade, saved some money or accumulated a little property, some false claim would be trumped up against him, and he would be seized and taken by the servants of the official to the official's residence and there held and beaten and tortured until the poor fellow gave up his hard earned savings.

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In the country the situation was fully as bad, if not worse. Justice was nominally administered by the Governors and Magistrates, but actually dispensed with even a more sparing hand than at Seoul. These Governors and Magistrates had as a rule paid for their appointments, sums more or less large, to the officials in Seoul, under whose influence they were appointed, and as their tenure of office was most uncertain, were compelled to recoup themselves on the first and every opportunity. The people were robbed and squeezed in the name of the law, mercilessly and unblushingly.

To this vile and pernicious prostitution of justice and law we may trace most of the political troubles of Korea. The disturbances in the country in 1894, which led to the presence of Chinese and Japanese troops in Korea, and brought about the Japanese-China war, are directly traceable to the maladministration of justice by the Governors and Magistrates in the interior.

When the Japanese took charge of affairs in Korea and ununderstook to introduce reforms, they attacked this perplexing problem and introduced some salutary measures. The runners and hangers-on on the courts were dismissed and a uniformed, and under all the circumstances, well-organized police, substituted. Private courts, private jails, and arrests of the common people by the Yang-bans, were abolished. In the formation of the Cabinet, provision was made for a Department of Justice; courts were established in Seoul, and a scheme for courts all over the country enacted, but owing to the expense and inability to get trained judges, the plan, so far as the country was concerned, was postponed and the Magistrates left to act *ex officio* as judges, but in all legal matters under the Department of Justice. A number of Japanese legal Advisers were employed to assist in carrying out the reforms, and in codifying and modernizing the laws.

One practice, we are sorry to say, was however continued, with all its cruelties and barbarous and pernicious consequences. We refer to the torture of accused or suspected persons during trial to extort confession. The Japanese have justly taken great credit for abolishing these terrible practices in Japan and some of their periodicals have claimed that the Japanese Advisers had done the same thing in Korea. But this not true. Passing over minor cases, we may cite that of Prince Yi Chun Yong, grandson of the Tai Won Kun, who in April of last year was arrested for political offenses, and tortured during his trial. In a former issue of the REPOSITORY attention was called to the torture of a number of prisoners who were being tried in De-

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cember last, among them that of poor Pak Sen who was beaten almost to death, in the vain attempt to make him confess a crime of which they knew he was innocent. The unfortunate fellow nevertheless was hung.

We are glad, however, to say that recently, radical changes have been made in the Seoul Supreme Court which is directly under the eye and supervision of the Minister of Justice and every effort is being made to abolish torture elsewhere. In this Court there is now no torture and we are assured upon good authority, that the trials are carefully conducted. Some time ago, the Seoul community was startled by a number of arrests made by the Police Department of persons charged with political conspiracies. After some delay, the prisoners, about fourteen in number, were turned over to the Supreme Court and given there a careful and searching, but fair trial, and the real truth was undoubtedly brought to light. The result was astounding and certainly most unexpected and disappointing to the intriguers who had instigated the arrests. The prisoners were found innocent and discharged, but two of the informers who had conspired to give false information in order to get appointed to office as a reward, and who were in fact appointed Inspectors of Police, were arrested for making false accusations and committing perjury, and duly convicted. Another informer was found to have been actually engaged in a conspiracy and was also convicted. All three of these men were backed and supported by influential officials, who perhaps were more or less implicated with them in making the false charges to serve their political ends. But this availed them nothing. Under the old regime such results would have been impossible.

Another notable trial was closed only a few days ago. When General Han, the Minister of Justice, was passing in his chair thro the street, a ragged Korean stopped him and presented a written complaint against the Magistrate of Sang-yang. The complainant belonged to the humblest and lowest class of Korean peasants; the Magistrate was a man well known and influential in the Capital, backed and supported by some of the highest officials. General Han, however, immediately took cognizance of the complaint and had the Magistrate, who happened to be in Seoul, arrested. He sent to the distant district for witnesses, and after a careful trial, the Magistrate was not only found guilty of having most outrageously robbed the poor peasant under the guise of law, but also of committing many other extortions and robberies and was forced to make full restitution to the peasant, condemned to receive a hundred blows and to be imprisoned at hard labor for life.

This case, as a precedent, must have a far reaching and most

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beneficial influence in the country. Heretofore the Magistrates had supposed that they were only responsible to the Home Department, or more properly speaking to the particular official thro whose influence they had been appointed. The idea that any poor fellow whom they chose to rob could complain to the Courts never entered their heads. The fact that upon such complaint the Magistrate will be tried, and if found guilty, be convicted by the Courts will undoubtedly be heard with surprise and corresponding consternation, by all the Magistrates in the land. Great praise is due to General Han, and his able assistant Vice-Minister Kwon, for the bold and independent stand they have taken and for the fairness with which they have conducted these and other trials. We also wish to state that General C. R. Greathouse, Adviser to the Law Department, who attended the trials and personally examined the witnesses deserves much credit; for it is due to his legal ability that the meshes which the intriguers sought to bind arround the innocent people were undone and bound around the guilty culprits. We heartily congratulate all who had a part in this good work that some justice at last has been administered.

"The Situation in Korea."—THE JAPAN DAILY MAIL of October 31 has an article under this caption based on a communication from the Seoul correspondent of the *Tokyo Economist*, in which "a very interesting *exposé*" of Korean affairs is given. The "Situation in Korea" has been discussed so often the last several years that it is somewhat thread-bare, but "a very interesting *exposé*" ought still to command attention. The correspondent

> Commences by translating a leading article from the INDEPENDENT; an article commenting on the Korean policy of the fallen Ito Cabinet, and detailing the hopes entertained by the writer about the policy of the new Cabinet in Tokyo. This periodical, as everybody knows, is edited ostensibly by Mr. Philip Jaisohn, but really by a clique of American missionaries in Seoul.

The Editor notes in brackets that be is quoting but not endorsing.

> The article in question betrays the predominating sentiment that these American missionaries and their Korean fellow-thinkers entertain towards the new Japanese Cabinet—namely a sentiment of fear. It is analogous to the feeling that men secretly conscious of crime experience at the sight of a policeman. Evidence can abundantly be adduced to show the existence of deliberate attempts to create terror of Japan.

As instances of this fear "at the sight of a policeman," the exclusion of a box of dynamite which a Japanese diver sought to pass thro the Customs at Chemulpo; and "the indescribable commotion" into which the Court was thrown when the late

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Minister Hara departed for Japan, are cited. The correspondent makes some comments on the "Russian Representative" with which, however, we have no concern and then says,

The unhappy change that has overtaken American effort and influence is particularly conspicuous. Instead of being agents of evangelization, the Americans have become evil factors for hastening the downfall of Korea. The 'English Language faction' is still able to maintain its ground, simply because it is backed by Americans that constitute a force in Korean politics. Philip Jaisohn still enjoys a certain influence; witness how the late Minister of Education, powerful as he was among the reigning Conservatives, had to resign merely because he incurred the displeasure of these American missionaries.

A few days later, on November 2, the *Japan Mail* under the title "Korean News," refers to the leader in our morning contemporary on the occasion of the assembling of the Presbyterian Mission in Annual Session, in which the Editor asserts that the missionaries "stand aloof from matters political." On this the Editor of the Yokohama journal says

We fear that this claim of complete 'aloofness' from politics would be exceedingly difficult to establish. Wittingly or unwittingly, some of the missionaries were unquestionably drawn into the vortex of politics during the stirring events of last spring and autumn. Besides, what does the INDEPENDENT think of Bishop Corfe, who constantly publishes letters on Korean politics, and whose bitter prejudice against the Japanese often betrays him into injustice ill-becoming his cloth.

The Editor after "looking at Seoul affairs with all the impartiality" he can command finds it

Impossible to be blind to the fact that there exists in the Korean capital a social coterie of which the leading members are the Russian Representative, certain American missionaries, the Secretary of the United States Legation, the editor of the INDEPENDENT and their wives.

The suggestion is made, whether intended to be facetious or not we shall not attempt to decide, that

What Japan wants in Seoul is a representative who not only speaks English well and is a sociable, pleasant fellow, but also enjoys the assistance of an English-speaking, clever wife. The Japanese have to emerge from the Oriental camp in Seoul and get well into the Occidental.

We had occasion once or twice before to call statements made by some of these Japanese correspondents in question and we regret to have to do so again. The statement that the *Independent* is edited by "a clique of American Missionaries" is such a bald assertion that we feel disinclined to take the space to deny it. Dr. Jaisohn alone is responsible for what appears in its columns and he is proving himself a successful editor and his paper a necessity in our city. As to the predominating sentiment of fear of Japan said to be entertained by these worthy missionaries, that is entirely subjective on the part of the writer. Naturally we were sorry to lose an amiable and intelligent man

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like Minister Hara, but of the "indescribable commotion" in Court circles caused by his departure, we frankly confess we heard nothing and do not believe it existed. The late Minister of Education wrote a book and soon afterwards "resigned." Now this correspondent puts two and two together. The book contained a tirade against Christianity, so he jumped to the conclusion that "the clique of American Missionaries" were offended. He no doubt based his correspondence on the rumors that were afloat at the time that the whole missionary community marched in a body to the Russian Legation and demanded from the king the dismissal of the Minister. As far as we know, the American Missionaries never gave themselves any concern about the book. It afforded them a little amusement and also an opportunity to see the gullibility of the *Kobe Chronicle* in taking in with its usual voracity everything against missionaries.

The charge that "Americans have become evil factors for hastening the downfall of Korea" needs further elucidation. It is too general to amount to anything. The earliest and most constant friends of Korean independence, not *de*pendence either on China or Japan, were the Americans. We believe in the independence of Korea. If the correspondent means dependence on Japan and thinks he sees in its decline the "downfall of Korea," we would remind him that that "downfall" took place a little over a year ago. It seems never to enter the craniums of these correspondents that the murder of the Queen and the readiness Japan was to profit by it, is the real cause for the "downfall" of the Japanese influence here, but that does not necessarily preclude the possibility of Korean independence.

We come next to consider the comments of the Editor of the ***Japan Mail*** on his fears about American Missionaries keeping aloof from politics. A negative proposition is sometimes "exceedingly difficult to establish." This is readily admitted and the missionaries, whose conduct, quite naturally and properly, is so closely watched, would have no difficulty in accounting for their conduct; but of course might find great difficulty in attempting to prove the opposite of all the charges preferred against them by newspaper correpondents.

We missionaries were outraged last year when the Queen was hounded and murdered. We showed our sympatny with the King by promptly complying with his request to be near him while he was surrounded by those whose hands were red with the blood of his Queen. We should have done as much for the lowest coolie under similar circumstances, and why not for the afflicted Royal Family? If this is being "drawn into the vortex of politics," make the most of it. To us it was only show-

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ing the ordinary instincts of humanity to those in suffering.

As to the "social coterie," that is very funny. We are still waiting to see it proved that mere social amenities necessarily imply meddling in politics. Every body is mentioned specifically except "certain American missionaries," and as they are presumably the only ones moving in a doubtful sphere, it would be interesting to know who they are and of what political gossip or sins they are guilty.

The Twelfth Annual Meeting of the Presbyterian Church, North, was held in Seoul, Oct 20th—Nov. 2. The Rev. W. L. Swallen of Wonsan was elected Moderator and C. C. Vinton M. D. of Seoul, Secretary. We have received a detailed report of the year's work, but unfortunately too late for this issue. The reports show a year of great prosperity, particularly so in the Pyeng Yang district. The Meeting was characterized by careful attention to all the details of the work, everything of interest being discussed and decided in open session from the building of a mud wall around a compound to the transfer of members from one station to another. In a note from the Moderator he says, "The questions that came before the Mission were vital, especially those which involved the transfer of members of the mission. The work in the Pyeng Yang station is so astounding in its progress, and so marvelous in its demands for immediate workers that it seemed clear to all that some one must be given up in another station, where the positive demands are less urgent, in order to meet the pressing need in the north west. Accordingly two members of the Seoul station were requested to assist the Pyeng Yang station as much during the year as time will allow.

"The Educational question also claimed a great deal of prayerful consideration. The Mission was led to decide upon a scheme by which we hope to extend and develop the educational department of our work, in the vernacular, and upon a Christian basis. The children of Christian parents are to be given education; and the mission has decided upon plans for the establishment of a school where this may be had. Altho we hope to find many of the Christian boys deciding for the ministry, still it could scarcely be hoped that all the Christian boys should be educated for the ministry. Therefore it was thought that those not thus called, should not be denied the privilege of a Christian education.

"For the proper enlargement and development of the Boys' School under this scheme, the Rev. W. M. Baird was called from the Fusan station to Seoul. A Committee to confer

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with the brethren of the Southern Presbyterian Mission, on the practicability of uniting in the educational scheme, and thereby to more thoroughly and economically provide for the education of the Presbyterian Church in Korea, was appointed.

"Notwithstanding the great financal depression at home and the embarrassed condition of the Board, the Mission believed the very *minimum* that could be asked for, just at this time, in the way of new recruits for Korea, would be fourteen, including lady, medical and clerical missionaries. And that the church might understand the ground of this seemingly large request, the Revs. D. L. Gifford and S. A. Moffett were selected to draft a memorial and present it to the Board and the churches that they may realize what an open door the Lord has placed before the Church today in Korea."

We heartily congratulate the brethren on their success the past year as well as their advance along educational lines. It is true they propose to limit their instruction to the "vernacular," but who knows that by another year they may not avail themselves of every means within their reach to further the object of all mission work—the conversion of the people—and introduce English, or even Russian, into their curriculum?

The Annual Meeting of the Presbyterian Church, South, followed immediately the Meeting of their Northern brethren, from Nov. 3–6.

This Mission is concentrating its strength in the Chulla province where it opened work in the capital and at Kunsan and is making plans to enter "the regions beyond." We have one complaint to make against these excellent brethren and that is they failed to give us definite information of their Meeting. A very interesting page could be gleaned from the heroic sufferings of the families of Mr. Junkin and Dr. Drew last summer. The coast steamers anchored in the roadstead of Chemulpo and thus cut off their base of supplies. It gave them an excellent opportunity to test "living on Korean food," but the result, we understand, was not satisfactory and they are quite convinced that this is a theory to be put into practice only when under stern necessity and then, it is to be hoped, only at long intervals. Miss Tate who is pioneering woman's work in Chun-ju returns to the same place with her brother, and Miss Davis who worked successfully among the women in Seoul, goes to Kunsan. Mr. Reynolds remains in Seoul to continue on the work of Bible translation.

The Corner stone of Independence Arch.—One of the most interesting developments of a political nature in Korea dur-

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ing the year 1896 was the formation, in the Spring, of the Independence Club, composed exclusively of Koreans who are more than passively interested in the social and material development of their country as well as in her independence. It is to members of this club that we trace in large measure the rapidly improving condition of the people. The Club now has, so we learn from the INDEPENDENT, a membership of about 2,000. His Royal Highness, the Crown Prince graciously contributed $1000 to the Club. On the 21st inst the Corner-stone of Independence Arch was laid. The site chosen for the Arch is only a few feet from the gate of Welcome and Blessing. This gate marked the dependence of Korea on China and here her ambassadors were met by their vassal. The gate was torn down in 1895 only the two side pillars remaining. The day was pleasant, the audience large; probably between 4000 and 5000 men were present; foreign representatives, and private residents of Seoul all attended.

The speeches were clear, forcible and to the point and evinced an unexpected degree of oratorical power. The sentiments expressed were entirely fitting the occasion. The patriotic choruses rendered by the boys of the Pai Chai School deserved the applause they elicited and the same can be said of the drill by the boys of the Royal English School. Nor were the guests sent away hungry, for a generous feast was spread in the neighboring pavilion, during the discussion of which the Representatives of various Powers paid their compliments to Korean INDEPENDENCE.

We give the program in full below.

Song, "Korea," Student Chorus.
Laying of the Corner-stone.
Prayer, Rev. H. G. Appenzeller.
Address by the President, Gen. An Kyengsu.
Address, Hon. Ye Chayun.
"How to perpetuate our Independence."
Song, "Independence," Student Chorus.
Address, Hon. Ye Wanyong.
"The Future of Our Country."
Address, Dr. Philip Jaisohn.
"Foreigners in Korea."
Song, "March," Student Chorus.
Drill by the Students of the Royal English School.
Refreshments.

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CORRESPONDENCE.

To the Editor of
"THE KOREAN REPOSITORY."

DEAR SIR:—

On returning from Western China in July, I was surprised to see in the REPOSITORY for May an apparent quotation from a letter of mine which I could not by any means recognize, as it had not once occurred to me that Korea at any known period of her history had possessed what I should designate as "good government."

On obtaining recently the original letter, that from which the quotation was taken, the context was omitted, which is hardly fair to the writer. Four sentences before the indictment of Japan as a peace disturber, these words occur, "Japan professed, and I believe in good faith, that her desire was to give to Korea the blessings of *peace and good government.*"

It is a trifling matter, but I know your desire for accuracy and fairness, and besides, I do not care to be pilloried as so absolutely an ignoramus as the sentence quoted, without the context, would represent me.

Yours sincerely,
ISABELLA L. BISHOP.

To the Editor of
"THE KOREAN REPOSITORY."

DEAR SIR:—

The editorial on "Polygamists in the Church" in the September REPOSITORY is calculated to give a very erroneous impression as to the position of the Presbyterian Church on the subject of Polygamy. Will you kindly give space to the following statements?

(1) The Presbyterian Church does and always has taken the position that Polygamists cannot be admitted to the church.

(2) The General Assembly had before it this year a request from the Synod of India asking that decision in these cases be left to the synod, but the General Assembly simply re-affirmed the position of the Church.

(3) The Presbyterian Council in Korea cannot change the fundamental law of the Church and has never been ignorant of the fact.

The Council also knows full well that the question before it is not, "Can a man continuing in the polygamous relationship be admitted to the Church?" but is, "What shall be done in the case of a man who has been a polygamist or who has concubines when he applies for admission to the Church?"

SAMUEL A. MOFFETT.

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CLIMATICAL NOTES.

CLIMATICAL RECORDS FOR CHEMULPO

FOR THE 2ND AND 3RD QUARTERS, 1896.

TABLE SHOWING BAROMETER AND TEMPERATURE.

	Mean Barometer. °	Mean Temp. in air, Fahr.	Mean Hygrometer, Fahr.	Highest Max. Fahr.	Lowest Min. Fahr.	Mean Dew-point. Temp. Fahr.	Humidity. Means. //
April	30.084	53.9	34.7	71.3	32.0	15.5	·099
May	29.989	60.4	56.0	87.0	45.5	52.0	·739
June	29.859	69.1	67.4	87.0	52.7	66.0	·898
July	29.817	74.5	71.7	92.0	63.5	69.7	.855
August	29.884	76.8	73.7	86.0	67.1	71.5	.838
September	29.999	70.8	67.4	88.0	55.4	64.6	.809

The foregoing table shows the means of the readings, highest maximum and lowest minimum mean dew-point observation, and mean monthly humidity derived from the dry and wet-bulb temperature. The mean pressure for April gives .051″ above the normal for the month and .048″ below the normal of this latitude. For May the pressure is .011″ above the monthly normal and .092″ below the normal of this latitude. For June, .105″ above the monthly and .222″ below the normal of this latitude. For July, .073″ above and .237″ below the normal of this latitude. For August, .035″ below the monthly mean and .107″ below the normal of this latitude. For September, the pressure is .005″ above and .082″ below the normal pressure of this latitude. The mean normal pressure of this latitude is 30. 081. The temperature during the months as above given, shows no extremes but a usual increase and decrease in the temperature wave, even the maximum giving a steadiness not always obtained while the minimum shows a decided coolness. The humidity given also shows a uniform dryness, or nearly so, except in April when an extreme dryness is observable. Notice the difference between the dry and wet bulb temperatures. More difference exists between those readings; less saturation exists in the air, and for this the month of April is specially noted.

Just this indication of great dryness during the first quarter and beginning of the second brought me to the conclusion that it would be a healthy season. I noted this in my journal and found later that I had not misjudged. Then the rainy season began early which means an early ending. During my observations for the past ten years I have never failed to find this an indication of general good health and every way good for the people. The following is a table of hygrograhic records.

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TABLE OF HYGROMETRY AND WIND.

2nd. and 3rd. Quarters.	Fog. Hours.	Rain-Fall Hours.	Rain-Fall Quantity. Inches.	Wind Prevailing direction.	Wind Force in miles.
April	155½	103	5.64	S.E.	18.0
May	96	45	1.44	W.S.W.	20.0
June	318	133	12.37	E.S.E.	18.0
July	301	143½	6.95	S.E.	20.5
August	194	56	4.15	S.W.	20.0
September	194	34½	3.05	W.N.W.	16.5

Remarks.—The Scale of Wind is according to Beaufort's scale and was taken by myself. It can be depended on as being fairly acurate.

The weather from the beginning of the second quarter to the middle of August was mostly disagreeable and unpleasant, but from the middle of August to the end of the third quarter mostly fine and pleasant. Though the wind was at times boisterous no real gale can be recorded. Consequently it was throughout rather moderate with occasional short intervals of calm.

Phenomena; atmospheric electricity was more frequently observed than during 1895. In April we had both thunder and lightning and on one occasion a grand phenomenon of chain lightning was observed which was accompanied by hail lasting twenty-five minutes. In June also there was thunder and lightning, the latter both of the chain and sheet description and on one occasion there was continuous thunder which lasted from fifty-two to fifty-six seconds; also during the third quarter both kinds of lightning were observed.

Optical phenomena:—In July on two occasions was seen a beautiful panorama of dark crimson clouds at sunset and in September a bright halo of 40° radius.

During the last two quarters there occurred two eclipses, one a total eclipse of the sun, on Aug. 8th. At 11,30 a. m. Greenwich time, there appeared on the zenith clouds of the cirro-cumulus class which gradually increased up to the moment of first contact but it kept clear enough to observe that contact. Soon the clouds attained a density which obscured the eclipse. Then passing away they left it clear enough to make the following observations.

The first contact took place on the northern limb of the sun at 1 h. 9m. 45s. local time. The central eclipse took place at 2 h. 26, 15s. The end of the eclipse was at 3 h. 19m. 16s. The total time was 2 h. 9m. 31s. and one third of the luminary was obscured.

The times given above are approximate only for want of an inverting telescope which probably brings the time for the central eclipse a few second out.

F. H. MÖRSEL.

NOTES AND COMMENTS.

The Japanese Officials and residents of Seoul celebrated with great enthusiasm the birthday of their Emperor on the 3rd inst. There was a high wind blowing all day and night so that the illuminations and fireworks, always a prominent and pleasing feature in their festivities, had to be omitted. Mr. and Mrs. Kato received their callers during the day, entertained the diplomatic corps at luncheon and held a reception in the evening.

The Governor of Seoul, Yi Chai Yun, a young man of only thirty-five years, spent several years in Washington, U. S. A.; first as Second Secre-

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tary of the Legation and later as *Chargé d' Affaires.* He returned to his native country in 1893, since which time he has held various positions of trust under the government. Personally His Excellency is progressive and will do all he can to make Seoul a city to be compared favorably with the "City of Magnificent Distances" for which we understand he has great admiration after his residence there. We wish him every success in all his efforts at municipal reforms.

The JAPAN MAIL quoting in full our reference to the new Chief of Police, then says, "Talking about washing cabbages in drains reminds us of an interesting injunction that may be seen at any time in a street in the neighborhood of the Tokyo Hotel. Along the base of a *naga-ya* wall runs a miniature moat, filled with water about as dirty as they make it—black, shining, ill-smelling, and scanty at that. Over this abominable stream is posted a notice in good ideographic script, '*Kono tokoro sentaku su bekaragu*,' "Washing must not be done here.'"

Russia and Japan. Much speculation by politicians and newspaper men has of late been indulged in as to the relations of these two countries towards the Peninsular kingdom and their relation to each other. It was, and perhaps still is, for aught we know to the contrary, doubted whether there is room here for both. We have maintained a studied not to say deferential silence. We heard of course, from time to time, of an "agreement," or an "understanding" between the Great Northern Power and the ambitious Island Empire. We saw in print the statement that if two ride horseback on the same horse, (Korea being the horse presumably), one invariably rides behind and the writer with charming frankness, intimated that Russia would not be that one. We propose to break our long silence. We now affirm that we have more than once during the fall seen Japan in front and Russia behind—in a jinriksha. From the agile movements of the Japanese and the complacent look on the face of the Russian rider we infer the "understanding," or "agreement" between the two was prefect. May the "understanding" always be so.

DEATHS.

On Nov. 4, at Pyeng Yang, CYRIL, infant son of Rev. W. A. and Mrs NOBLE of the Methodist Episcopal Mission.

ARRIVALS.

In Oct. Miss KATHARINE, M. ALLEN M. D., and Miss RODMAN to join the English Church Mission in Seoul.

DEPARTURES.

Nov. 5. from Seoul, the Rev. S. A. MOFFETT, and the Rev. D, L. GIFFORD of the Presbyterian Church North, for the U. S. on furlough.

Sept. 6. from Chemulpo, the Rev. L. O. WARNER of the English Church Mission, for England

Oct. 20, from Seoul, H. B. M. Consul General W. C. HILLIER and family for England.

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THE KOREAN REPOSITORY.

DECEMBER, 1896.

NUMERICAL CATEGORIES OF KOREA.

Continued from the November number.

六參判 륙참판 The Six Vice-Presidents.
The Vice-Presidents of the Six Boards.

六村 륙촌 The Six Villages.

閼川陽山 연천양산, 突山高墟 돌산고허, 觜山珍支 취산진지, 茂山大樹 무산대슈, 金山加里 금산가리, 明活山高耶 명활산고야

These afterwards united and became the State of Chin Han (辰韓 진한.)

六姓 륙성 The Six Surnames.

李 리, 金 김, 崔 최, 安 안, 鄭 졍, 朴 박.

The Six principal surnames of Korea.

六臣 륙신 The Six Ministers

金時習 김시습, 元昊 원호, 趙旅 죠려, 李孟專 리밍젼, 成聃壽, 셩담슈 南孝温 남효온.

六臣 륙신 The Six Ministers (who died.)

成三問 셩삼문, 朴彭年 박팽년, 河緯地 하위디, 李塏 리개, 柳誠源 류셩원, 兪應孚 유응부.

In 1450 when the king of Korea was deposed by his uncle who usurped the throne, there were six Ministers who refused to serve one whom they regarded as a rebel. These, it is needless to say, were put to death. There were six others however who were not so conscientious and said that a king was a king and should be served as such only whilst he reigned and that allegiance to him terminated with his deposition.

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六廛 륙젼 The Six Shops.

The Silk Shop	The Grass-cloth Shop.
The Paper Shop	The Hempen Shop.
The Muslin Shop	The Odds and Ends Shop.

These are sometimes known as the "Six Guilds." They possess the monopoly of trade in the above mentioned goods and for this privilege they are called upon to contribute towards the expenses of a Royal Wedding, Funeral etc. Any one in the capital who deals in the above mentioned articles without first obtaining the permission of the guild in question is liable to have his goods confiscated.

六等 륙등 The Six Grades (of land, for purposes of taxation)

七書 칠셔 The Seven Books.

The Great Learning.
The Doctrine of the Mean.
Mencius.
The Analects of Confucius.
The Book of Poetry.
The Book of History.
The Book of Changes.

八賢 팔현 The Eight Good and Virtuous (men.)

奇大升 긔대승. 趙穆 죠목. 鄭沆 졍슝, 李德弘 리덕홍, 全富倫 젼부륜. 琴應夾 금응협, 柳成龍 류셩룡, 金誠一 김셩일.

These were eight celebrated pupils of 李退溪 리퇴계.

八賢 팔현 The Eight Good and Virtuous (men).

鄭光弼 졍광필. 安瑭 안당. 李長坤 리쟝곤. 趙光祖 죠광조. 金淨 김졍. 金湜 김식, 奇遵 긔쥰. 申命仁 신명인.

These were eight virtuous and loyal Ministers who were excuted about 1510 owing to the slanderous charges of a courtier who wished to enhance his own power.

八賢相 팔현샹 The Eight Good and Virtuous Ministers.

黃喜 황희. 鄭光鼎 졍광졍. 許稠 허쥬. 李浚慶 리쥰경, 柳成龍 류셩룡. 李元翼 리원익. 李德馨 리덕형. 李恒福 리항복.

Eight Ministers who are considered as models.

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八景 팔경 The Eight Sights (of Kang Ouen To).

The Sam Il (三日 삼일) anchorage of Ko Syeng (高城 고성).

The Nak San (樂山 락산) anchorage of Yang San (襄陽 양양).

The Kyeng Po (鏡浦 경포) tower of Kang Reung (江陵 강릉).

The Chyouk Sye (竹西 쥭셔) tower of Sam Ch'yek (三陟 삼쳑).

The Ch'eng Kan (淸澗 쳥간) tower of Kan Syeng (扞城 간셩).

The Ouel Song (越松 월숑) tower of P'yeng Hai (平海 평히).

The Chyong Syek (叢石 총셕) tower of Tong Ch'yen (通川 통쳔).

The Si Tyoung (侍中 시즁) tower of Hyep Kok (歙谷 협곡).

By towers must here be understood high two-storied places used either as a watch-tower or a place to resort to for amusement

八景 팔경 The Eight Celebrated Sights (of Oul San.)

The river emytying into the sea.
The mountain peaks rising up into the sky.
The evaporating of salt on the plains.
The clouds enclosing the mountain-peaks.
The fishermen's lights on an Autumn evening.
The peaks of the fairies projecting into the sky.
The pinnacles of Choung Syeng.
The sailing boats of Nai Hwang.

八難 팔난 The Eight Roues.

Eight celebrated idlers and drunkards of olden time.

八兵使 팔병ᄉᆞ The Eight military Aids-de-Camp (to the Governor.)

The Northern Aid-de-Camp. in Ham Kyeng To.
The Southern ,, ,, ,, ,, ,,
The Ch'yeng Chyou ,, ,, Ch'young Ch'yeng To.
The Kang Chin ,, ,, Chyen La To.
The An Chyu ,, ,, P'yeng An To.

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The Hoang Chyou Aid-de-Camp. Hoang Hai To.
The Aid-de-Camp of the Right in Kyeng Sang To.
The „ „ Left „ „ „ „

八富 팔부 The Eight Rich Families.

Eight families of (松都 숑도) who are famous for their wealth.

八條 팔됴 The Eight Reforms of Ki Ja (箕子 긔ᄌᆞ.)

He who kills another shall be put to death.
He who wounds another shall pay a fine in grain.
He who robs another shall be a slave in the victim's house.
A woman who steals shall be a slave in the victim's house.
Slaves may purchase their freedom for 500,000 pieces of money.
Men may not obtain wives by purchase nor may women obtain husbands in the same way.
Agriculture and sericulture shall be encouraged.
The Chyeng (井정) law of taxation shall be enforced.
These laws were promulgated by Ki Cha when he ascended the throne.

八道 팔도 The Eight Provinces.

Name.	Capital.	Poetical name.
京畿道 경긔도	漢城 한셩	畿營 긔영
忠淸道 튱쳥도	公州 공쥬	錦營 금영
慶尙道 경샹도	大邱 대구	嶺營 령영
全羅道 젼라도	全州 젼쥬	完營 완영
江原道 강원도	原州 원쥬	東營 동영
		原營 원영
黃海道 황히도	海州 히쥬	海營 히영
平安道 평안도	平壤 평양	箕營 긔영
		浿營 패영
咸鏡道 함경도	咸興 함흥	咸營 함영

九諫 구간 The Nine Petitioners.

朴光佑 박광우, 鄭希登 졍희등, 李彦忱 리언침, 閔起文 민긔문, 宋希奎 송희규, 白仁傑 빅인걸, 柳希春 류희츈, 金鸞祥 김란상.

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Nine Ministers who united in petitioning the king against two of his court favourites 尹元衡 윤원형 and 李芑 리긔.

九陵 구릉 The Nine Mausolea.
The Nine Royal Tombs outside the East Gate of Seoul.

九品 구픔 The Nine Ranks.
Korean officialdom is divided into nine ranks.

十勝地 십승디 The Ten Places of Refuge.

茂禮洞무례동	in Mou Chyou	(茂朱무쥬)
幽口麻谷유구마곡	„ Kong Chyou	(公州공쥬)
牛腹洞우복동	„ Sang Chyou	(尙州샹쥬)
石門洞셕문동	„ Kyengchyou	(慶州경쥬)
靑鶴洞청학동	„ Yang San	(梁山량산)
白鶴洞빅학동	„ Hap Ch'yen	(陜川합쳔)
小白山쇼빅산	„ P'oung Keui	(豐基풍긔)
大白山대빅산	„ Pong Hoa	(奉化봉화)
西白셔빅	„ An Tong	(安東안동)

According to a prophecy uttered 500 years ago these will be places of refuge during the wars and tumults which usher in a new dynasty.

十二宣傳官 십이션젼관 The Twelve Royal Guards.

These persons are appointed from amongst those who have passed the military examinations. It is their duty to precede the king, carrying spears, in all processions.

十五人 십오인 The Fifteen Men.

乙豆智 을두지, 松屋句 숑옥구, 高福章 고복쟝, 乙巴素 을파소, 乙智文德 을지문덕, 勿稽子 물계ᄌ, 朴堤上 박뎨샹, 實兮 실혜, 金庾信 김유신, 金仁問 김인문, 强首 강슈, 薛聰 셜총, 金湯 김당, 崔致遠 최치원.

These all lived previous to the present dynasty and are considered as examples worthy of imitation.

十六名臣 십륙명신 The Sixteen Celebrated Ministers.

卜智謙 복지겸 洪儒 홍유, 申崇謙 신숭겸, 裴玄慶 비현경, 庾黔弼 유검필, 徐熙 셔희,

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姜邯贊 강한찬, 尹瓘 윤관, 金弼軾 김필식, 金就礪 김취려, 趙冲 죠츙, 金方慶 김방경, 安佑 안우, 李芳實 리방실, 金得培 김득비, 鄭夢周 졍몽쥬.

Celebrated ministers of the last dynasty.

九十一內人 구십일너인 The Ninety-one Maids-in-waiting to the king.

三百六十州 삼빅륙십쥬 The Three Hundred and Sixty Prefectures. Originally the whole peninsula was divided into this number of prefectures and now this term is often used as a figure of speech for the whole country.

八百職 팔빅직 The Eight Hundred Officials.

There are supposed to be 800 grades of officials outside of the Capital and hence when speaking of the provincial officials as a whole they are called the "800-officials."

三千職 삼쳔직 There Thousand Officials.

There are supposed to be 3,000 grades of officials in the capital and as in the case above described the Seoul officials as a whole are often known as "the 3000."

The system of transliteration of Korean words in the above categories is that of Mr. Scott, which is virtually that of the French Missionaries.

E. B. LANDIS, M. D.

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BIBLE TRANSLATION IN KOREA.

THIS subject has been treated historically by the Editor of the KOREAN REPOSITORY, May, 1895; and scholarly critiques of Matthew, Mark, John, and Acts have also appeared in these pages. Hence the scope of the present article is neither historical nor critical, but rather an attempt to give a clear account of the organization, mode of procedure, and present status of the work of Bible translation, for the benefit of those who may be interested in the subject.

Protestant Missions in Korea were scarce two years old, when on Feb. 7, 1887 all the Missionaries then in Korea were called together and proceeded to form themselves into a "Committee for translating the Bible into the Korean language." April 11, 1887, a provisional Constitution and By Laws were adopted. As thus organized, three committees were provided for; the Permanent Bible Committee, Translating Committee, and General Revising Committee. The two last named were appointed by the Permanent Committee, which in turn derived its authority from the mass meeting of five missionaries mentioned above.

For some time the personnel of the mass meeting, Permanent Committee, Translating Committee, and Gen. Revising Committee was of necessity identical, there being so few missionaries on the field. But as others arrived, changes and additions were made, until in the spring of 1893, of the seven members of the Permanent Committee only three were on the Translating Committee; and the General Revising Committee of four contained only one man who was a member of the other committees also.

In May, 1893, acting upon suggestions from Mr. Alex. Kenmure, Agent of the British and Foreign Bible Society, the Constitution was revised and amended. The Permanent Bible Committee became the Permanent *Executive* Bible Committee, the Translating Committee was transmuted into the Board of Official Translators (with one addition, the same bunch of roses under a new name), and the General Revising Committee, whose office had been largely a sinecure for lack of something to revise, was

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abolished, and its functions transferred to the Board of Official Translators.

According to the revised Constitution the "Permanent Executive Bible Committee shall consist of two members from each Protestant Evangelical Mission until such time when six Missionary Societies shall be represented, when one member from each Society shall constitute the Committee." It has "in charge the translation, revision, publication and conservation of the text of the Holy Scriptures in the Korean language."

In other words it has full and permanent control of the whole work of Bible Translation. In order to facilitate this work, it has "authority to select a Board of five Official Translators." But if this corps of servants does not attend to its work properly, the Permanent Executive Committee may reduce their number to three or increase it to seven—or turn them all off and give others a trial! It is not a question of superior or inferior scholarship between the Executive Committee and the Board, but simply, "Can you do my work for me? If you *can*, pitch in and do it. If you *can't*, get out of the way, and make room for somebody who can!" Such is the attitude of the Permanent Executive Committee. We of the Board may not relish the situation, brethren, but we have got to "face the music," whether we like it or not. There were some ominous mutterings heard at the October meeting of the Permanent Committee, so the Board had better keep its weather eye open for squalls and settle down to a "long pull, a strong pull, and a pull all together."

A very important section of the Constitution is the following; viz. "Article IX. The Permanent Executive Bible Committee is authorized to receive such grants of money as may be made by the Bible Socities and others towards this work, and no expense may be incurred without its sanction." The Three Bible Societies, the American, the British and Foreign and the National Bible Society of Scotland, have united in the support of this work their funds being contributed in the rates two-fifths, two-fifths, and one-fifth respectively.

So much for the organization of the work; for minor details the interested reader is referred to the Constitution and By Laws, a copy of which will be gladly furnished upon application to the Chairman or Secretary of the Permanent Committee.

Let us look next at the mode of procedure, the way this machinery works. "The Permanent Executive Bible Committee meets at least three times a year for the transaction of business, namely, on or about the first Mondays in October, February, and June." "It shall be required of the Board of Official

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translators that they report the state of their work at each regular meeting of the Permanent Executive Bible Committee and whenever so called upon by the Secretary of that Committee."

This thrice-yearly report of the Board to the Executive Committee is like the steam-gauge on the engine—it shows how the machinery is running and under what amount of pressure the work is being done. During the last nine years, there has been a great deal of setting up and pulling down of machinery, firing up, whistle-blowing &c., but somehow very little attention has been paid to the *steam-gauge*—possibly because it registered zero so long and so persistently! At any rate no one seems to dread an explosion from too high a head of steam in Bible translation.

There has been no formal report from the Board this year; last year there was one, and in 1894 two reports. This does not mean that no work has been done, nor that the Executive Committee has been totally uninformed as to what the Board of Translators were doing individually and in a general way. But it does mean that the Constitution has not been complied with in this respect by the Board, and in consequence the Executive Committee has had to obtain its information in an indirect, unsatisfactory way. The fact is, there has been a higher steam-pressure and a greater amount of efficient work done in the last three years than the previous six combined—but the Board's steam-gauge has fallen into innocuous desuetude! Let the chairman furbish it up and have it in good order by the next regular meeting so that it may register a good high figure!

A short account of the Translating Board's plan of work may not prove uninteresting. The Board works under rules of its own, the general plan being that adopted in China. The New Testament has been taken up first, and the various Books apportioned among the translators. The text used as a basis of translation is the Greek text underlying the Revised Version, due recognition being given the readings preferred by the American Committee. The Korean helpers use the Delegates Version of the Chinese Bible. When any translator has with the assistance of his Korean helper or helpers made the best individual translation of which he is capable, it is copied upon paper ruled especially for use of the Board into six columns, each member of the Board writing only in the column which bears the initial letter of his name. This manuscript is then handed to the Secretary of the Board and by him circulated from one member to another for criticism. After all have recorded their criticisms and suggestions—each in his special column under the initial of his name—the manuscript is return-

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ed to the translator. He thus has before him in six parallel columns his own version and the suggested readings of his five co-translators. He makes a fresh study of each criticised passage, weighs the suggested changes, and then prepares a second version on the basis of this polyglot of individual opinions He may select one out of the five proposed readings, or be guided by the consensus of a majority, or reject all and re-write his own version. As a matter of fact the latter course would probably never be followed.

When this second version is ready, he prepares five copies and sends one to each of the other members of the Board. After sufficient time has elapsed to allow each man to go over his copy carefully and write down criticisms and preferred readings, the Board is called together and goes into "protracted meeting." Each man has his annotated copy before him. The translator reads his manuscript verse by verse. If unchallenged it stands as the adoped reading of the Board. If challenged by any one, the merits of the proposed change are discussed pro and con and a vote taken, whereupon the preference of the majority becomes the accepted version of the Board.

When any manuscript has thus been acted upon by the Board, and the Board's final version carefully prepared, it is turned over to the Permanent Executive Bible Committee for publication as the "Tentative Edition" of the Board.

There are thus three stages in the preparation of the Tentative Edition:—

(a) The individual version made without the aid of his fellow translators.

(b) The provisional version, made by the original translator upon the basis of written criticisms and suggestions of the other members, severally.

(c) The Board's version, reached in protracted session by majority vote on disputed readings in the provisional version.

The publication of the last only is provided for in the constitution, so long as we endorse the Board's plan of work as the best way to arrive at the Tentative Edition. On the latter question there is certainly room for discussion and difference of opinion. Say some, "Here it is almost ten years since the first organization of the work, and you have not given us one single Book as the Tentative edition. What's the matter? It looks like the Board is tangled up in its own red tape!" The answer may be mild or sharp according to the disposition of the member thus tackled; but the substance is about this. "Language to be learned, experience gained,—temporary withdrawal of one after another from the field on furlough—press of mission and

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multitudinous forms of work that crowd upon the pioneer missionary—'too many irons in the fire'—aim to secure the very best version possible—try it yourself, if you think translation such an easy matter!—who are you to presume to criticize the Board?—We are not responsible to the community," &c., &c.

Say other some, notably our friend, Rev. H. Loomis, Agent of the American Bible Society for Japan and Korea, "Why don't you do as we did in Japan? Appoint three or four translators to give their entire time and strength to the translation of the Scriptures,, meeting regularly every day or two and working *together*, thus securing a harmonious, well-rounded version, instead of the many-styled individualistic version your present plan of work will produce. In this way the amount of time and labor consumed in your first and second stages will be saved." Well how shall we reply? There are confessedly no small difficulties in the way. One manifest obstacle is the reluctance of a missionary engaged in many forms of work to give them all up and devote ten or fifteen years to translation work alone; and the natural feeling of his mission is that he just cannot be spared. But however great the difficulties in the way, the suggestion is eminently pertinent and demands much careful and prayerful thought during the coming year.

Two editions are contemplated in the Constitution, a Tentative to circulate for three years, and the Authorized version which is simply this Tentative edition revised by the Board and re-issued "until such time as the Permanent Executive Bible Committee shall see fit to order a further revision."

No Book as yet published has advanced beyond the first of the three stages mentioned above except Matthew, which has been rewritten by the translator after receiving the individual criticisms of the other members of the Board. During 1895, an edition of 1500 copies each of Matthew, Mark, John and Acts was published by the Permanent Executive Bible Committee, under the anspices of the three Bible Societies. Luke followed in the early part of 1896. This edition was a concession to the loud and long demands of the missionary community and native Christians for something which could be used in Christian work and church services. The Board of Translators yielded reluctantly, as it meant a deviation from their rules and plan of work, and in handing over the various manuscripts wished it distinctly understood that they were the individual versions of the various translators, and in no sense stamped with the Board's imprimatur.

But so hearty was the reception accorded this edition, and so rapidly was it exhausted, that Oct. 24th, 1895 the Permanent

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Executive Committee resolved :—"That we ask the Bible Societies to furnish funds for the publication of an edition of 5000 Gospels and Acts, severally."

This course, while violating the self-imposed rules of the Board and in a certain sense unconstitutional has been amply justified by the necessities of the case and the success of the edition.

Meantime, being thus temporarily relieved of work on the Gospels and Acts, the members of the Board have been going on with their individual translations of the Epistles, and the revising of one another's work. Romans and James have been revised by each member in turn, and are now being rewritten by the translator.

Galatians has been rewritten after revision, Matthew and this book being the only two which have at present fully reached this second stage of preparation.

Ephesians has been revised by all but one member and is now in his hands.

Philippians and John I, II and III are now passing round for criticism.

The Board of Translators has again acceded to the demands of the Permanent Executive Bible Committee voicing the needs of the work, and the sentiment of the Christian Community both native and foreign, and will hand over for publication in one volume Galatians, Philippians, John I, II, III and James. The edition will be known as the provisional version of the Board. It will be identical in size, type and paper with the present edition of the Gospels and Acts; but words will be spaced and the page divided into two columns by a horizontal line across the middle.

More or less individual translation work has been under taken upon Corinthians I and II, Timothy I and II, Hebrews and Revelation. But at its regular October Meeting the Permanent Executive Bible Committee recommended that the Board now concentrate its attention upon the preparation of a regular Tentative Version of the Gospels and Acts, before going on with the rest of the New Testament. The Board, having happily come to the same conculsion at a previous meeting, replied that it expects to begin joint work upon Matthew in December of this year. The plan is to meet several times a week and work steadily on together till the Tentative version is completed. It is much hoped that the Board will thus be able to test theoretical rules in actual practice, reject what is superfluous and of "red tape" character and adopt sound, workable methods and rules.

W. D. REYNOLDS.

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THE KOREAN COOLIE.

FEW subjects present more of interest to a foreigner in Korea than the coolie. He it is who exhibits in his person those peculiarities of race that have been smothered out of the gentry by fumes of Confucianism. The latter, having inhaled this teaching from childhood, have gradually lost their natural traits and have become more and more artificial, ever striving to mortify the man that they are by birth, and to put on for new man a ghost of antiquity. The coolie, however, is not in any such bondage, but exhibits a host of characteristics that make him in some respects the most interesting figure in the Land of Morning Calm.

From the first glimpse you have of him you recognize that he is a creature of repose. Nothing should be more restful to a nervous, impatient foreigner, than the sight of a coolie by the wayside, sitting on his heels, or as we say squatting, sometimes long rows of them, motionless as seafowl, indifferent to the heat of the sun, to the flies that congregate upon them or to the pestiferous gutters that crawl beneath their feet.

While other mortals are in constant commotion, fearful of this and that, yet aching for change, the Korean coolie continues throughout the ages to squat on his heels, never growing tired, sniffing all the while odors that would depopulate a western city, or by way of diversion, eating melon rinds and all in the face of cholera and other plagues of Egypt.

It is an atmosphere of repose, rather than indifference, that envelopes him. Indifference suggests an environment with which one is not in harmony, while repose indicates perfect agreement. Not only can he sit in a painful position for ages, but he can sleep with head downwards, and mouth wide open under the fiercest sun of the Orient, and rise as refreshed as though he had had a night on a spring mattress and a morning bath. This is proof that it is not a matter of indifference with him, else he should have had sun-stroke. The fact that he rises refreshed to enjoy his pipe, proves the repose.

Undoubtedly he is the greatest living example of the absence of all excitement or animated interest of any kind what-

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ever. He can eat an astounding dish of *pap* (rice) and be asleep with his head on a wooden block, in less time than a foreigner would trim his tooth-pick. Nothing short of a bowl of *kuksu* (vermicelli) or the crack of doom, can create the slightest interest in him, or prove that he has nerves at all.

This characteristic, while highly to be commended in some respects, has frequently proven a source of difference between the coolie and the foreigner. The latter, proud of his watchword, action, runs full tilt into the coolie who sits heavy in repose. It is like the railway-train taking a header for a mud enbankment, when newspapers announce next day, "Smash up," not of the enbankment, but of the railway-train.

In view of this danger to the foreigner, the coolie has, of late years, done considerable to change his ways, though of course, even in foreign employ, he still feels old sensations come over him, and falls at times into his native repose.

Only once do I recollect seeing marked animation in a coolie's eyes. It was at a stone fight such as they used to indulge in in the brave days of old. Several hundred of the best marksmen of the capital chose sides, and armed with stones, weighing one and two pounds, assembled for the fray. When I arrived, missiles were flying thro the air, any one of which, had it struck, would have done for a man as easily as a fifty pound projectile. They were all awake to dodge these, and the rush and scramble to escape was like a stampede of wild beasts. The throwing was magnificent. It seemed in truth a little war of giants. The fight grew fast and furious, Grimy with dust and sweat each side drew in the closer and sent rocks flying among the enemy in a way simply appalling. Then came a shock of cessation, and shout, as tho a goal were scored. One of the best marksmen of the enemy had been struck squarely and was killed. His body was carried off the field and again the fight began. Before evening closed one had fallen on the other side, and thus the score was even.

Such is the coolie, and yet a gentler, more lamb-like creature never lived. Apart from this one ancient custom he is peace itself, even his personal wars are merely threatenings. One of the amusing sights of the street is a fight, the combatants of course always being coolies, as no gentlemen would soil his garments who has a servant to engage for him. It begins usually in dispute, passes thro different stages, each marked by a special pitch of voice and rapidity of utterance, and at last ends in a climax of fury. A perfect stream of invective is poured forth, accompanied by appeals to men and angels to behold the object of depravity. The foreigner is horrified, convinced as he

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is, that nothing short of one life can relieve the pent up condition of affairs, when suddenly the whole case collapses, and the combatants are seen on each end of the piazza, smoking as peacefully as if all within the Four Seas were brothers.

The question has often arisen.—Is the Korean coolie an arrant coward, or is he the bravest man alive since Jack the Giant Killer? Evidence is not lacking for the support of either supposition. On the first announcement of the Japan-China war, we saw him, with personal effects on his back and considerable animation in his feet making for the hills. We have seen him, too, in the capacity of trespasser, being whipped out of a compound with a small willow switch, and writhing under the blows as tho they had been sword cuts repeating with imploring look "Igo! You've killed me! You've killed me!"

A small foreigner of hasty temperament once resided in the Land of Morning Calm. I had the pleasure of seeing him marshalling his men on a journey. The coolies he had were noted for strength rather than agility, and as speed was the chief consideration friction resulted. Matters came to a climax at last, and the small foreigner made a round of those coolies with his right foot, spreading consternation at every kick. No great damage was done, as a Korean's padded dress serves much as a bird's plumage would under a similar form of attack. The group bowed to the inevitable, simply remarking, of the foreigner, that an offspring of that kind was a caution (*Keu nomeui chasik maknanio*).

But there exists just as strong evidence as to the coolie's pluck. He will undergo a surgical operation without flinching, where a foreigner would require an assistant to administer an anaesthetic. It has been said that he has no nerves, and so does not feel it, but he felt the willow switch as keenly as you or I would. Considering his weapons, and opportunities, he gave a good account of himself in the old days, in the defences at Kangwha. Often still with a wretched flint-lock or fuse gun he will steal his way among the rocks and beard the tiger, capturing his game, and returning home in triumph.

Not being able to find a definite example of more than ordinary courage, I referred the matter to my Korean friend and he told me the following which in his mind, bespoke a heroism rarely seen among mortals. A number of coolies had imprisoned a huge rat in a grain bin. Now the question was, who would venture in, bare-handed, capture and despatch the rat. One stout looking fellow smiled broadly and volunteered to go, amid the admiration and applause of the on-lookers. He pulled his jacket tight, tried his fingers as if to see that all were in work-

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ing order, and advanced to the attack, meanwhile the rat facing about, resolved to die game. The parrying lasted a few minutes, then a pass, then a rush of confusion and sudden leap into mid-air, all quick as lightning, and the coolie held the lifeless rat by the tail amid renewed applause. Your common cricket ball, says my Korean friend, is nothing, but to catch a live rat, which is equal to a cricket ball charged with dyamite, requires courage indeed.

Not only does the coolie exhibit at times surprising agility, but his strength is phenomenal. With a rack made of forked limbs fastened together, so as to fit the shoulders, he will carry a bale of piece-goods weighing four hundred pounds, or bring a perfectly paralysing load of deer-hides all the way from Kangge four hundred miles.

In Korea there are practically no carts, or wheeled means of transportation. Many of the roads will not permit of beasts of burden, so the strength of the nation has gone into the coolie's shoulders. With a load such as we often see he reminds you of the Titan Atlas lifting the world.

It has been a sorrow to many a foreigner that the coolie should be so slow in his mental movements, so obstinate about changing his mind, or responding to an order, but it is easily explained. Like his body, his mind moves under a pressure of from one to four hundred pounds, which accounts for all its showness of motion. Run violently against his inclinations, and he goes obstinately along, feeling it in fact as little as if you had collided with him when carrying his load of piece goods. In disgust, and with all your timbers shivered, you resolve to avoid him forever, neglecting the one way to manage the coolie which is to take him softly and gently at first, but with increasing pressure as his being comes into motion, and you can run him this way and that, physically or mentally, as by the turning of a rudder, for his condition is not of obstinacy, but of inability.

Independence is a new thought to Korea, and a new word is coined to express it. The native has never dreamed of existence apart from that of others. In the Western world, a man may bear his own burdens, just as a house may stand by itself in a wide expanse of country, but in the Orient, men work in groups, and houses draw together into hamlets and villages. The great forces with us are centrifugal, marked by extension, separation, and the like; while in the East life tends toward the centre, and is characterized by contraction, limitation, the coolie being one of the largest contributors to this end The sphere of his usefulness is so contracted in fact, that he will undertake nothing without an assistant. He eyes the simplest task with a look of hopelessness,

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unless you will permit his friend to engage as well. Should it be the handling of a wood-saw, he must have a coolie at the other end, not from necessity, nor specially by way of ornament, but because it is established custom and convenient withal. His use of a shovel too is striking, with one man at the handle and one or two others on each side holding ropes fastened to the same, he creates a union of forces, that vividly explains why the sun and moon drawing at the same angle, and at about the same visible degree of motion should influence the tides.

No amount of money can tempt him to break faith with custom. He regards money as a convenience, but in no case as a necessity. Other things being satisfactory he will agree to accept of it, will demand more at times, or will regard with a look of scorn the largest amount you can offer him. He never descends to purely business relations. When you engage him for a piece of work, he comes simply with a desire for your covenience, while in the evening you present him with *cash*, expressive of your friendship and appreciation. Should the relations during the day become strained, he will prabably demand more; should friendship be strengthened, he will accept less; should mutual disagreement break out he will not work for you for any money, and in all probability will have you boycotted by others of the village.

The coolie's religion consists in a worship of ancestors, and a hatred of all officialdom, not that he really loves the former, or dislikes the latter, but custom requires that he attribute success to the virtue of his forefathers, and failure to the depravity of the district mandarin, hence expressions of reverence for the one, and sworn hatred for the other.

In the first prefecture I visited, the coolies of the village spent a large part of their time, squatting on the heels, anathematizing the *wŏn*, prefect, who lived over the hills in the *yamen*. It seemed to me that they were on the eve of an uprising that would leave not even cotton wadding enough to tell of the fate of the hopeless magistrate. During the course of the season we became acquainted, and a more, sleek contented official it has never been my fortune to know, wholly oblivious he seemed to the storm brewing about his ears. The storm continued to brew, but never broke. Visits to other parts of the country have since demonstrated, beyond doubt, that this discontent is the normal condition of affairs in Korea, and that the *wŏn* would never be happy or safe without this centripetal force to keep him within a reasonable orbit.

While cherishing such hatred on the one hand, the coolie is quite emphatic in his loyalty to the king on the other. To him His Majesty is the peerless perfection of wisdom and benevolence,

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one who cannot sin in fact, who tho as wicked as Nero, and unscrupulous as Ahab, would be spoken of as the Son of Divinity, the sinless jade ruler, etc.; while the officials who surrounded him from ministers down are regarded as public goblins, veritable fiends of state.

The coolie's relation to his deceased ancestors, I have never been able to define. That he is devout in the performance of the sacred rites is unquestioned, but that he has a clear understanding of their purport is exceedingly doubtful. A proof however of his grasp of the situation is seen in this, that he can point you out every grave of his ancestors to the fourth generation, or can talk as familiarly of a great grandfather's second cousin as we would of a half sister. No spirit is forgotten in his round of yearly sacrifices. As to what it all means he leaves you in doubt. Prosperity in some mysterious way hangs on it, and there the subject rests.

I have often thought, tho my Korean friend says it is not so, that the native carries a grudge against his deceased parent, such as an accomplice might feel toward one who has turned queen's evidence. The parent departs this life, and in so doing commits a heinous breach of propriety, leaving his posterity to bear the disgrace, while he is picnicing with his seniors and other distinguished spirits of antiquity.

Calling himself depraved existence, unconscionable sinner, the coolie mourner wanders for three years, with a burden on his heart and the shade of a wide hat over his countenance.

The coolie's home life is simple, a mat or two on a mud floor with a fire underneath is comfort enough for the most fastidious. His iron-jointed, supple-sinewed wife keeps all in motion. The Korean would long since have been reduced to dust had it not been for her. While her husband sits and smokes she swings her batons, or makes the kitchen ring with cooking and the sounds of her voice. Tho unacquainted with the embroidered side of life, she is a faithful, decent woman, and does honor to the Far East. True to her husband, and kind to her children, in spite of her unattractive appearance and emphatic manner, she takes her part in the struggle of life bravely and modestly, and does credit to womankind the world over.

One coolie stands out prominently before me as I conclude this paper, a little man with brown face who accompanied me on trips into the country, keeping the way clear, and acting throughout in our interests. One evening after a bleak day of nearly forty miles, we entered quarters for the night, and were informed that they had no room, nothing to eat, and no use for a foreigner. All the town apparently had come out to tell us so. There I was

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alone in the world, no one to depend on, but the little man with brown face and he had run forty miles already. Not wearied, but shortened in temper he spent about eight seconds arguing the question with the towns people, and when that did not avail, turned on the chief speaker, a tall lanky fellow, and taking a double hold of the after part of his garments, ran him down that street, as tho propelled by a locomotive. This was conclusive proof to the inhabitants that we were running the town, not they; so they yielded us a room, and strings of eggs and comfort for the night.

Many a day since, all my hopes have been centered in the little man with brown face, and never once has he failed me, but has carried me on his back over streams, stood by me thro rain and snow, ever forgetful of his own comforts, has been the life of the party, providing situations of amusement clear across the peninsula, trustworthy as one's brother and faithful as the sun; all for what? a few cash, that he could have earned with much less labour on his own mud floor at home; but down in his coolie's heart, it was for him a matter of friendship and honor.

It is long since a difference of location compelled us to separate, but frequently still, by post or courier comes a thick wadded letter, written in native script, on coarse paper, wishing long life and blessing to the recipient, saying that he still lives and is well, signed awkwardly and humbly by the little man with brown face.

JAS. S. GALE.

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REPORTS TO THE ANNUAL MEETING OF THE PRESBYTERIAN MISSION NORTH.

FUSAN STATION.

DURING the year fifteen were added to the catechumenate and two were admitted to membership. Both catechumens and church members have shown a genuine interest in spreading the word of the Gospel to neighboring villages. The contributions for the year amount to $20.50.

In July a Bible school of ten days duration was held at Tong Nai, a city about ten miles distant from Fusan. About ten were present and the season seemed a profitable one for all. This was followed up by a daily class for the catechumens until September.

Two regular Sunday services were held and, during Mr. Baird's presence in the Station, three were held. Eight itinerating trips of some length, besides short ones, have been made, covering about 279 days and about 4,000 li were traversed.

Tai-goo has been opened as a point for inland work and a comfortable building secured for a residence, at very low terms.

The Boys' School has had a very successful year and has furnished the major part of our catechumens. The enrollment has numbered considerably over 100, and the general attendance has been excellent. They have been taken through the Sung Gyeng Do Sul and the Gospel of Mark, and have a very good knowledge of the whole Bible narrative. An hour daily has been given to their instruction in the Scriptures. Some of these boys have witnessed a good confession for Christ at the seasons of ancestral worship.

The medical work has prospered in spite of Dr. Irvin's enforced absence for two months in Japan. 6,218 medical and surgical cases have been treated and $81.00 have been received from patients for medicine. The dispensary has been moved to a much more advantageous situation and additions have been made which will much increase the efficiency of the medical work. The Gospel has been expounded every day in the dispensary and since May Mrs. Irvin has given her afternoons to work among the women coming for treatment.

Sunday evening services have been held regularly for women, the attendance varying from twenty to seventy-eight. Calling at the homes of the women and children has been carried on as dilligently as time and strength will permit. Probably about 200 calls have been made.

One Korean tract and one primer for the use of beginners in the language have been prepared for the press.

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GENSAN STATION.

Statistics,

Whole number of communicants	23.
„ „ baptized.	34.
Number added during the year	
adults	12.
children	5.
Average attendance on the Sabbath.	80.
Number of inquirers	24.
„ „ churches	1.
„ „ services per week	3.

The work is encouraging and the spirituality of the Christians is marked. Several cases of persecutions of the new converts show that they are ready to suffer for Christ.

The Christians have undertaken to bear the expense connected with the native church and have manifested a desire to carry the Gospel to their brethren in villages where they have not yet heard the Gospel. The Church has taken a strong scriptural ground on ancestral worship, concubinage and Sabbath observance in the face of persecution.

There are several features of the work that we are unable to reach because of our situation, namely the boys' and girls' school work. We hope the work may not be crippled thus by reason of our location. God is wonderfully opening the doors for work here and we want to be in a position to enter.

PYENG YANG STATION.

We report this year twenty-two places where people meet every sabbath for regular worship. We have baptized 137 men and women, and received 487 catechumens giving present enrollment of 207 members and 503 catechumens. Six itenerating trips have been made by Mr. Moffett and one by Mr. Lee. Dr. Wells accompanied Mr. Moffett on two of his trips.

In May Mr. Lee moved his family to Pyeng Yang and the station was settled for good.

We were able to accomplish the following building operations; residence for Mr. Moffett; residence for Mr. Lee; three buildings for the Hospital; two built new and our old building repaired; building for woman's work—an old building repaired; building for boy's school, an old building repaired. Besides the above, four additions were made to our church building—the building grew from two kan to twenty-two, from a room that held about fifty people, to a room while will hold about 500 when packed.

The medical work of the station was begun last fall, and has grown from nothing to all that Dr. Wells can attend to. He has treated this year over 4000 patients. The new hospital just completed furnishes an exceedingly well-appointed plant.

No one has been able to visit We-ju, but notwithstanding the work has grown, and is ready to yield a rich harvest.

The native contributions in our whole province amount this year to three hundred and twenty-five yen. Eight church buildings have been provided by the natives; in five cases slight assistance was funished by the station.

Two day schools for boys have been started in the city of Pyeng Yang, each of which is partially supported by the natives.

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SEOUL STATION.

To summarize the work of the Seoul station during the past year without much of the data is no easy work.

The following, tho incomplete, tells a little of what Seoul station has been doing. The villages in the immediate vicinity of Seoul have been pretty thoroughly canvassed. Messrs Moore, Gifford, Vinton, Avison and Underwood, as well as Mrs. Gifford, Miss Strong and Miss Dr. Whiting, have spent more or less of the year in itinerating. I have no data to estimate the total number of Korean li travelled but it must approximate 3000.

On these trips a large and increasing amount of books and medicine have been sold and in every way people have been made to see that we are here to try to do them good

No serious hindrances have been encountered in the country work and while from time to time difficulties have arisen from the attempt to use power, this has been so carefully spoken against and opposed that our stand on the matter has become well known.

In South Kyengki province, the general outlook has much improved Some open doors have closed but others have been opened and this work that has been carried on by Mr. Gifford and Dr. Vinton will in Mr. Gifford's absence be pushed forward by Dr. Vinton.

In Paichun the work that opened up last year so well, has gone thro the fire and has come out the purer.

A church building has been completed, by the natives, of some ten *kan* and there are now 110 applicants, men who count themselves Christians but who have not yet been examined.

Keum Chun some few miles further on has opened up well and they have built a church building and have forty-five adherents.

In Changyun and Koksan and surrounding districts the work steadily progresses and though these places have not been visited by the missionary as much as those in charge would desire, there has been no stand-still in the work.

The new sub-station at Songdo has not yet been opened but it is believed it will be put on a firm basis this year.

The independent action of the Chong Dong Church in starting work at Hongju, Koyang and Itaiwon, is noted with gratitude. At Hongju a building has been erected by the natives at a cost of over $20.00.

The congregations in Seoul have all steadily increased and more church room is now an absolute necessity.

There are in connection with the Seoul Station ten substations where there are church buildings or chapels. In connection with these there are twenty-two villages where there are from three to fifteen Christians and where services are held more or less regularly. Preaching is done in ten chapels, only two of which belong to the Mission. Fifty-nine were baptized during the year.

Total baptized number	247.
Catechumens	128.
Other Adherents	147.
Total	522.

In the schools we have fifty boys and twenty-five girls. There are 545 Sunday school scholars.

The 247 members have contributed

to Congregation expenses and evangelistic work	$135.04.
to Special Objects	14.00.
to Church Building	303.38.
	$452,42.

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In addition to the above they have given labor and material for an eleven *kan* house, and aided one other, to which no money has been given.

There are eight native helpers only two of whom are supported by the mission; of the other five, four are self-supporting and one is supported by the native Christians. A large number of others are engaged by the natives to give part of their time to Christian work.

Medical work has been carried on at four dispensaries at which the total of 9000 cases have been treated, about one third of them being women. A notable advance has been made in the matter of charges and fees in the four dispensaries. From the natives over $322,00 was received. As this was the first year of a rigid insistence upon this, a slight decrease in number of patients has been noted and by some attributed to this cause. but as the decrease has seen in all the hospitals and dispensaries in the city it should rather be attributed to the disturbed condition of the city.

The helpers in the hospital have been gathered in a class. Some are fairly advanced and a good beginning has been made in a medical class.

More extended work in teaching is planned and practical work is made to go hand in hand with theoretical.

In all the medical work of the station a large amount of evangelistic work is also undertaken. The medical work is made to be evangelistic in the true sense of the word and the two branches go hand in hand. A good deal of literary work has been done by the members of the Seoul station and no small amount of matter has been put through the press by the Korean Religious Tract Society, Bible Societies and by private funds.

There have been printed during the past year, not counting what was in press and noted as such last year, of the work of the Seoul station.

pages	1,463.000
now in press	59.000
Total	1.522.000

Nearly a half of these have already been distributed.

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KOREAN COAST TRADE.

VISITORS to Chemulpo and residents as well, seeing two Korean steamers anchored in the roadstead, frequently ask why they are idle and whether there is not sufficient trade or passenger traffic to keep them running. This is the more natural when we see an extensive sea-coast rarely met with in a small country, It implies either absence of resources or indifference to trade on the part of the people, or both.

A residence in the country of thirteen years, an acquaintance with the people and a knowledge of the resources as well as of the coast makes the answer to such inquiries difficult, as the political situation is somewhat involved, and I therefore seek to avoid them as much as possible.

The question, however, is pertinent and should be answered. Why are the Korean steamers anchored in the Chemulpo harbor; and why is the coast-trade left to Japanese enterprise?

In 1894 the Nippon Yusen Kaisha secured the control of the three Korean Government steamers, the *Hyenick*, *Changriong* and *Hauriong*. What underlying motives prompted this I will not say. The Company agreed to take a number of Korean students into their offices, some to receive instruction in trade in general and others to be placed on board their steamers to learn navigation. The arrangement looked well. But for one reason or another it did not work as was expected and into the details of which the reader may not care to go. The Nippon Yusen Kaisha made a few trips along the coast under the agreement, but the steamers were soon taken off the coast run and made use of in their own trade.

I add a table showing the coast-trade since 1891 so that the reader may form his own opinion as to whether there is a coast trade or not. It seems to me that if the trade and passenger traffic had been properly fostered, if a schedule had been issued and adhered to, so that Koreans in treaty and non-treaty ports could have relied on it, a profitable business could and would have been done. The Nippon Yusen Kaisha could not but have known this and must have had some private reason for not pushing it with its well known vigor. The fine coast

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from Chemulpo S. W. and S. with an extent of 400 miles, with good harbors situated in the best districts; the coast to Pyeng Yang where Chinese junks before the war carried off annually from 180,000 to 200,000 piculs of rice, not to speak of other products, affords splendid facilities for extensive trade. As a matter of fact, the small steamer plying between Chemulpo and Pyeng Yang did a good business the last season. She carried the Korean flag, it is true, but was under Japanese control. Instead of developing this trade, two of the steamers were sent to Japan and the Loo Choo Islands, and after a while returned for repairs at the expense of the Korean Government. The steamers were anchored in Chemulpo pending the settlement of the claim. The loss to trade, the damage to the steamers cannot but be very great by such a course, not to mention the indirect loss to the people and government in the non-developement of the resources of the country.

An examination of the tables appended shows a decrease in cereals and the falling away of dyes for 1895 and the first half of this year; but there is an increase in other commodities. The figures given are not intended to show the increase or decrease in particular goods, but rather to show the bulk of trade; at least such as has been carried partly by the Korean steamers, but of late mostly by Japanese junks. The figures as given in table No. 1. present probably not more than a third of the trade carried on as known by the Customs. The remaining two-thirds of traffic between non-treaty ports is not known, as both Korean and Japanese junks take cargo to and from these ports. Table No. 2. shows the value of treasure. This is not very much. But carried in Korean copper cash, as the table states, freight would be paid on bulk and a little more than ordinary tariff for merchandise could be charged. The Koreans would soon appreciate the greater security in a good line of well officered steamers and patronize it in preference to the junk, whether their own or Japanese.

In table No. 3. we have the passenger traffic. Whether the figures represent the exact number of passengers travelling between treaty and non-treaty ports may, without any reflection on the Customs' returns, be questioned, as the record is made up from reports given from the local authorities in non treaty ports. It is probable the figures are too small. I have it from a good authority that Korean passengers in large numbers travelled formerly by these steamers, going even to and from Quelpart, and I doubt but this would be the case again were the steamers to run regularly.

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The trade in native goods between the three open ports is shown in table No. 4. In number of pieces Wonsan leads, due to the large quantity of brass pipes imported, but in valuation Chemulpo and Fusan stand first. On the east coast there are but few harbors and it seems that these are left to Japanese junks and schooners which go there, load up with dried fish and other commodities and sail direct for Japan, just as the Chinese on the west coast did, making the mouth of the Yalu their rendezvous.

Table No. 6, shows the number of vessels entered and cleared from and to Korean non-treaty ports. Steamers as given for 1894 are mostly under the Korean flag which, with a few exceptions, is true of 1896, tho it should be said that while flying the Korean flag some were owned by Japanese. The sailing vessels without exceptions were Japanese tho a few were under the Korean flag. This for Chemulpo where most of the coast trade with non-treaty ports has been carried on. Fusan shows few steamers and most of those for 1894-5 were Japanese. The same is the case with sailing vessels which are all Japanese. At Wonsan in 1894-5 no sailing vessels called and as it is well known that the Korean steamers visited that port only a few times, the major part must have been Japanese. Of junks or any other type of sailing vessel Wonsan records nothing, which is remarkable as there must be considerable trade at the few non-treaty ports between Wonsan and Fusan, but such craft come from Japan and return without troubling treaty ports. It is stated that the trade in dried fish has of late years decreased, which is true, as less comes either to Fusan or to Wonsan. I am speaking from reliable information that not alone Japanese sailing craft, but small steamers have loaded this article in two of the non-treaty ports, situated between Fusan and Wonsan, and if they can carry off this one article they can carry off cereals also. In fact it has been done almost next door to the port of Fusan. The same irregular trade has been carried on at Chemulpo in the north by the Chinese and at Majoribanks and other ports further south, by the Japanese. The object in calling attention to these things is to show that there is a good coast-trade here already and that it should have been carried on and developed by the Korean steamers.

Before concluding I wish to say that the figures given in the tables are only approximately correct and that the reports for the third quarter 1895 are missing as well as the annual reports for that year. The work of copying in the office, tho courteously granted by the customs, is attended by more haste than would be the case in one's own home. However, my ob-

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ject is not to show the present *value* of the coast-trade but rather to call attention to the profitable trade that might be developed in a few years between treaty and non-treaty ports if properly attended to and regular lines of steamers established.

Table No. 1.

CHEMULPO.

Imports from and export and Re-export to non-Korean treaty ports, for the years as given below :—

Years	1891	1892	1893	1894	1895	1896 half year.
Cereals and other goods, Pieces.	318,347	564,699	603,933	350,562	47,873	19,890
Foreign and Korean piece goods, grass cloths &c.	3,779	13,243	46,566	29,932	54,275	35,131
Kerosene oil, gals.	5,660	6,660	16,446	26,500	88,040	9,663
Matches, Japanese made, gross.	375	3,525	3,014	9,239	10,050	24,790
Dyes in cases.	22	100	1,026	1,079	——	——
Chinese silk goods, Pieces.	245	161	451	489	1,541	484

Table No. 2.

Treasure, Korean copper cash, from and to Korean non-treaty ports.

Years	1894	1895	1896 half year.
Inward.	$160,560.00	155,121.00	32,638.00
Outward.	27,660.00	135,506.00	4,715.00

Table No. 3.

Korean passenger traffic with treaty and non-treaty ports.

Years.	1894	1895	1896 half year.
Inward	2,462	1,753	1,325
Outward.	2,329	1,382	897

Table No. 4.

Principal articles of Import of native origin, to each Korean treaty port.

Years.	1891	1892	1893	1894	1895	1896 half year.
CHEMULPO.						
Fish, paper, seaweed, Piculs.	10,219	21,855	15,025	23,307	18,015	12,837
Native cotton good and grass cloth, pieces.	63,649	61,416	66,398	42,152	31,264	7,169

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FUSAN.						
Fish, dried, hides, Rice, beans. seaweed, tobacco Piculs.	12,025	48,431	65,598	141,308	125,742	12,457
Grass cloth, silk piece goods, native Pieces.	17,256	16,287	14,511	7,458	3,883	5,023
WONSAN.						
Paper, rice, wheat Piculs.	50,673	135,011	11,179	8,374	20,636	26,889
Brass pipes, cotton goods, Pieces.	162,696	117,607	273,942	378,197	289,557	84,668

Table No. 5.

Korean passenger traffic between the two treaty ports as given below and Chemulpo.

Years	1894	1895	1896 half year.
FUSAN.			
Inward.	833	200	867
Outward.	1,139	199	901
WONSAN.			
Inward.	768	270	343
Outward.	613	254	494

Table No. 6.

Number of vessels entered and cleared at the three open ports, from and for Korean non-treaty ports.

			Chemulpo.	Fusan.	Wonsan
1894	Steamers	Entered	72	2	45
		Cleared	77	6	45
	Sailing vessels	Entered	154	11	—
		Cleared	152	12	—
1895	Steamers	Entered	53	25	23
		Cleared	53	25	24
	Sailing vessels	Entered	83	12	—
		Cleared	85	10	—
1896	Steamers	Entered	19	—	17
		Cleared	19	—	15
	Sailing vessels	Entered	60	1	1
		Cleared	54	3	1

F. H. M.

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EDITORIAL DEPARTMENT.

RETROSPECTIVE AND PROSPECTIVE.

A Merry Christmas and a Happy New Year! This is our word for all the readers of THE KOREAN REPOSITORY as well as for all the people of the land in which they are interested. For all alike we hope the coming year may be better and brighter than the year now drawing to a close—good as that has been—and that when we are again called to reflection and review on the work of another year it may be with unmixed feelings of gratitude and praise for blessings received and good works done.

We are to be numbered with those to whom the month of December invariably calls to look backwards and to strike the balance of moral success or failure, gain or loss. This is by no means an easy task at any time or in any aspect. What really makes for gain? What for loss? What shall be finally reckoned success and what loss? Nevertheless such questionings cannot be evaded by thoughtful men, and increasing years only press them home with ever increasing force and persistency.

As Editors of THE REPOSITORY we have again to review the work of another volume not altogether without satisfaction. We have not always reached the ideal we set before ourselves, but we are glad to recognize that the failure such as it is does not lie with the friends who have assisted as contributors or subscribers nor altogether with ourselves. In some cases it is a failure which spells success. We set out at the beginning of the year with a program which has not altogether been adhered to. Here is what we may call, if you please, failure. But we have given full and particular accounts of various political, and social movements in Korea which were of the highest importance as immediate events and of far-reaching consequence in their ultimate effects on the nation. And as it is our aim to record in permanent form all such events, this must count to us for success.

Another cause for the change in the program is to be found in the establishment of THE INDEPENDENT, under the able editorship of Dr. Philip Jaisohn, a naturalized American of Korean birth. Every day serves to show that this was a step of no small consequence and as that paper serves purposes for which

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THE REPOSITORY as a monthly magazine was not well qualified to deal with, we were glad to step side and leave them to our younger contemporary.

So much for explanation. We now have the greatest pleasure in tendering to our writers our best thanks for the generous aid they have afforded us by their contributions to our pages. An Editor can give a unity and a tone to a magazine, but without a corps of well-informed and cultivated writers ready at call, his best efforts will be in vain. This we are pleased to believe we have. More than once our pigeon-holes have been well-nigh emptied and the outlook for next month's issue was by no means bright. But a word or two to the friends of THE REPOSITORY always brought the needed timely aid. Moreover we think we are justified in venturing the opinion that the contributions of the past twelve months have surpassed in permanent value and literary style those of previous volumes so that the kind words of the Editor of the THE NORTH CHINA HERALD, when he generously speaks of this magazine as the "enlightened representative of the Kingdom that kept itself in the dark for so long" may be accepted as correct and apposite.

In thus returning our thanks and admiration, however, we would not profess to be absolutely and entirely free from an *arrière pensée*. Gratitude has been defined as a "lively sense of favors to come" and it is our earnest hope that we may in the near future be recipients of many similar favors both from our present friends and from many another, as yet, virgin pen.

A word is also due to our subscribers. Our subscription list has steadily increased during the year and the demand for the earlier volumes has been so great that our stock is almost exhausted. From this we draw two inferences. First, that our efforts to please have been successful and secondly, that public interest in Korea and in things Korean is deepening. Both these facts are gratifying. There is no pecuniary advantage to be derived from a paper like The REPOSITORY; the only gain is from the knowledge that one is increasing the stock of the world's knowledge and thereby cultivating an intelligent sympathy for the people among whom one's lot is cast. If this is the result of our labors we shall feel amply rewarded. And to this end no labor shall be spared.

During the coming year we hope to publish among other valuable and interesting matter a series of articles on Shamanism and Fetichism as practised here; and especially a series of articles on "The Korean Government" written by W. H. Wilkinson, Esq., Her British Majesty's Vice-Consul at Chemulpo. These articles will be compiled from official documents and will

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form a complete and reliable account of the changes now being made in the government. We believe they will be found of special importance to the student of Korean Affairs as well as to others.

We might mention several new features of minor importance which we hope we may be able to introduce, but space forbids and we must content ourselves with the expression of our hope that the support accorded to us in the past may be extended to the future.

Count Okuma on Korean Trade.—The subject of trade between Japan and Korea is receiving considerable attention just now. Ex-Minister Otori is at the head of the Japanese and Korean Commercial Society, an organiztaion that seeks to promote trade between the two countries. On the 6th ult. the Society waited on Count Okuma, the Foreign Minister, who made an address to them which we reproduce from THE JAPAN HERALD MAIL SUMMARY of November 16th. We submitted the extract to an intelligent Japanese friend here and he writes us that the "matter has appeared in all the vernacular papers as well as in the pamphlet published by the Japanese and Korean Trading Association before which the speech was delivered." The gist of the address is as follows:—

The public are apt to call Korea a poor country, but this is a great mistake. There was little or no difference between Japan of forty years ago and Korea twenty years ago, in the scale of civilization. The progress of Korea since then has been comparatively rapid. Forty years ago the Japanese people had entertained strong feelings against and acted violently against foreign Ministers and foreign residents. So the feeling of the Koreans against the Japanese is not to be wondered at if compared with how Japanese treated foreigners in old days, The Japanese, who attained the predominant place in the trade of Korea as a result of the war, are being again driven out of the market by the Chinese, now that peace is restored. This is attributed by some to the failure of the diplomatic policy, but that was not for him to decide, altho it might be true. There are over 10,000 Japanese in various parts of Korea besides over 10,000 engaged in the fisheries on her coasts. But it is open to question whether they are as kind to the Koreans as they should be, and he doubted whether the people themselves might not have merited cold treatment from Koreans and foreigners, as well as the loss of ground in trade in Korea. The relation of Japan with Korea is 3000 years old, and at the present time, not only in trade, but also in her political relations, Korea is a very important factor, and her independence or not has a close relation to the balance of power of Japan. This is why Japan introduced Korea into the comity of nations. For Korea the time is now ripe to undergo a change. This is owing to her independence having been secured by the war with China. The Emperor felt sympathy with the difficulty of Korea and desired to help her out of the same, because His Majesty thought also that Korean civilization would give great profit to Japan, and the Cabinet has acted according to the Imperial will. But the 10,000 Japanese in Korea are acting in such a way

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as to injure the honor of Japan and they deserve the loss they suffer. An association such as this one must make an effort to root out such evil practices in the Korean settlement and if an effort be made, he felt certain that the trade would not be usurped by Chinese, as machinery could not be made by Chinese, and Japan is more generally advanced in her industries.

Further than that, her military power must also be depended upon. But they must understand that he had no thought of threatening Korea because she is weak, or of plotting intrigues. The policy towards Korea should be shaped after that of the Declaration of War in 1894. Japan must strongly oppose any obstruction of the independence of Korea. He would not think of advocating an invasion of Korea, because Korean politics are opposed to Japanese. What Japan should be towards Korea should be like a father to his son, or an elder to a younger brother. Japan may act like a father chiding his son, but should assuage his grief on the other hand. Considering this, the Koreans should be led towards enlightenment while trading with Japanese. If the Koreans were roused to activity, considerable profits would be realized in trade. The result of victory has been great, as will be seen from the fact that the Chinese power, which continued for twenty or thirty years in Korea, has been broken. But the ultimate profit is not so great as expected. Among the 10,000 Japanese residents there are descendants of those who have been engaged in trade in Korea since Taiko invaded the country 300 years ago. They regard the Koreans as an inferior race, while the latter consider the Japanese overbearing and oppressive. Now if the Japanese residents in Korea would make an effort to banish these ill-feelings with a view to promote the honor of Japan, it is certain that the trade between the two countries would become prosperous. The conduct of Japanese in Korea is observed now by all the world, and so it is to be wished that still more care should be exercised. The present enterprise might confer greater benefits on the world than the subjugation of the enemy by a large army. The only thing to be feared is the ill-feeling generated among the Koreans since the time of the invasion by Taiko: once let this be rooted out, and there is no doubt that the trade of Japan in Korea would be greatly improved.

The Chosun.—In April last we had the pleasure of welcoming the arrival of the "THE INDEPENDENT—a paper published in English and Enmun but which has so grown in usefulness and popularity that, from January, it will be published not only in enlarged form but also in separate editions. That is to say we shall have two tri-weeklies, one in English and one in the vernacular. We have now the pleasure of welcoming the publication, under the auspices of the Independence Club, THE CHOSUN, a small, unpretentious, semimonthly magazine of twenty pages. In order to meet the wishes and whims of all Koreans it is published in Chinese, Chinese and Enmun mixed and in Enmun. The object of the magazine is to promote general knowledge and the spirit of independence in particular and we cannot but wish the enterprise much success.

The Coast Trade.—Mr. F. H. M. in this number, very properly calls attention to the coast-trade of Korea. He finds a

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fine sea-coast, numerous harbors but practically little or no trade as compared with what might reasonably be expected. He attributes this in part to the surrender of the three steamers, belonging to the Korean Government to the Nippon Yusen Kaisha and the failure of that powerful Company to develop the trade. The tables he gives are interesting as showing the possibilities of trade between the treaty and non-treaty ports.

Our information, while not derived from official sources, leads us to different conclusions from those arrived at by our contributor. The Nippon Yusen Kaisha took over the Korean steamers in 1895 for a period of five years to develop the coast trade and among stipulatious not mentioned in the article under review was that the Koreans should pay for coal and repairs. The Company immediately went to work in earnest, so we are credibly informed, printed schedules were placed in the inns in the southern provinces; the response on the part of the people was prompt and encouraging, so much so that as many as 700 passengers have been carrid on a single trip. When the Japanese lost their political prestige, and those who were not favorable to them came back into power, seeing what advantages the Company was deriving from the contract, the Koreans announced their intention to break the contract. This was granted on condition of the payment of a certain sum of money which included heavy expenses for repairs. The amount was regarded as very high by the Koreans who refused to pay it, but sent to Japan for officers to take charge of the ships. When these men arrived at Chemulpo, one of the steamers had been taken to Japan where it was held in pawn for the money owed them and possibly used while so held. We understand the claim has since been settled so that the coast trade no doubt will be developed in the near future

The Seoul-Chemulpo Railroad.—We are happy to be able to inform our readers that this American enterprise in Korea is moving forward. Mr. J. H. Dye made a preliminary survey between the two places in the early fall. In November one of the American engineers assisted by Mr. Dye made the final survey, spending three weeks coming from Chemulpo to Seoul. We judge by the stakes, not have direct information from the syndicate, driven at various places. The Seoul depot will be located on the plain outside the west gate, and about half way between the two gates. The Han will probably be crossed at the King's ferry where the width is about 700 feet, thence winding by knolls and hills, but not touching Oricol, un-

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til it reaches the extreme eastern part of Chemulpo, where the south road turns seaward, skirting along the south side of the Japanese cemetery and picnic grounds and stopping at the foreshore of the western part of Chemulpo or where the "foreign settlement" begins. The depot will be where now the "wild waves" roar at high tide.

CORRESPONDENCE.

To the Editor of
"THE KOREAN REPOSITORY."

DEAR SIR:—

Finding my name mentioned in the interesting correspondence passing between Messrs. Hulbert and Yi Ik Seup, I take the liberty of offering an explanation and an opinion. The paper in the REPOSITORY December, 1892 referred to by Mr. Hulbert, seems, on the whole, to tell against, rather than favour his theory of a Buddhistic origin, not only of ㄴ but of the entire alphabet. Because of the wide difference in shape and sound from the Korean, each Thibetan character is accompanied by its Unmun equivalent, not with the idea of explaining the alphabet, but simply as an introduction to a book of Sanscrit prayers, that would be wholly unserviceable otherwise.

We are interested in the origin of the alphabet, but proofs thus far adduced as to this origin seem very vague indeed.

Mr. Yi Ik Seup made a strong plea for his view, had he not, with characteristic Korean inaccuracy, upset it all by a misstatement, unintentional we suppose. As it is, he has directed our attention to a few points that seem scarcely answered by Mr. Hulbert's letter.

He speaks of a syllabary and Mr. Hulbert replies that there is no syllabary, but an alphabet, because, as he says, the syllables are formed by a combination of letters. But if the letters are never found except in combination, what then? Would not Mr. Yi be right in calling it a syllabary? We do not say that the vowel letters are never found except in combination with ㅇ or other consonantal forms, but it is very rare, and confined to Chinese rhyme books, Buddhistic classics, etc. Children are never taught Unmun by the letter, but by the syllable, and so we fail to see why Mr. Yi may not call it a syllabary. It seems to me, it may be called an alphabet or a syllabary, for it is a complete syllabary tho in practical use only partially an alphabet, not a complete alphabet, however little a syllabary.

Mr. Yi makes a mistake in basing a theory of Chinese origin on the simple character *chün*, quite as much as Mr. Hulbert does in laying so much stress on the character *pïm;* much more than this is required in any case to confirm one in a view.

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There are some statements in the *Kuk Cho Po Kam* which, as Mr. Scott says, was issued under government auspices, that point strongly to a purely Chinese origin. As Mr. Yi states there is no mention of *püm*, while the character *chün* appears twice, once noted by the character itself, and once in quoting from the preface to King Se Jong's work on Unmun, written by the president of the Board of Rites, Cheung In Chi. The fact that the latter was an officer of State, would give him access to the conditions of the case, and his having prepared a preface to the original work itself, would seem to us reason to receive him as the highest possible authority on this subject of the alphabet. There are two questions that we must account for, one is the sound of the letters and the other is their shape, and in this preface both are touched upon. "In shape." he says, "they were modelled after the ancient 'seal' character (of China), and were made to agree in sound with the Seven Primary Notes of Music, the Three Forces (of nature), and the two 'Original Essences'" (*Yang* and *Eum*), all of which, however explained, or whatever it may mean, we know to be purely Confucian in its character, not Buddhistic. Here we have a complete statement by one who should be considered unquestioned authority, and not a reference does he make to Sanscrit or Thibetan.

In the philological essay prefacing Mr. Gile's dictionary, we find the writer confusing Sölch'ongs *Nitu* with the origin of Unmum, and then passing on to explain the relation of the individual letters to Sanscrit much as Mr. Hulbert does.

For lack of evidence we are unsettled in every view, but apart from the one character *püm*, there seems little weight in the Buddhistic theory, a likeness between the letters seems at best far fetched, but even tho a likeness were noticeable, we should require a statement beyond a single character to establish us in the view.

Also we cannot but agree with Mr. Yi that the literary spirit of this dynasty has been entirely opposed to Buddhism and in favor of Confucianism.

In closing "I believe" says Mr. Hulbert "that the Koreans will eventually discard the Chinese just as the English did the Latin" and gives this as reason for his interest in the alphabet. The English still have about 30,000 words of Latin or Greek-through-Latin origin with only about 15,000 words of Teutonic origin. We still retain the Roman letters. In what sense have we discarded Latin? This statement accords well with a Buddhistic theory of the alphabet, for both ignore the fact of the hold Chinese has had on Korea during the dynasty.

JAS. S. GALE.

To the Editor of
"THE KOREAN REPOSITORY."

DEAR SIR:—

Not to be hypercritical, permit me to say that the second page of the interesting article about "His Majesty, the King of Korea," contained in the November number of THE REPOSITORY refers to His Majesty in three distinct places as a "Prince" before his adoption into the family of Dowager Queen Cho's Royal Consort.

I grant that it is very difficult to get accurate information in Korea about the country. I am, therefore, just as liable to be wrong as you are; even more so, as I have not the facilities for procuring information that one has, so conversant with the Korean language as you are. But my information, such as it is, you have herein gratis.

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Titles, springing from royalty, in Korea, are not illimitable as to time. The title of Prince runs out, collaterally, in the fourth generation. The fifth generation, according to law and custom, is without the title. The Tai Won Kun bears the title of Prince, because he represents the fourth generation, tho collaterally, of a reigning sovereign. His sons are five generations removed from the source of his title. His elder son is not known as Prince. and no one ever thought of applying that title of nobility to him, or to his son, General Yi. So with the Tai Won Kun's second son, the reigning sovereign. He bore no title of nobility, was not a prince, before he was placed upon the throne.

If I am wrong, please say so, and I shall forever after pay homage as punctiliously as the sunflower.

I am, my dear sir,

Yours Sincerely

WM McE. DYE.

Seoul, December 11th, 1896.

[General Dye is correct in his position. We used the title Prince in the honorary rather than in the legal sense. Ed. *K. R.*]

LITERARY DEPARTMENT.

In the absence of a Korean Bible any partial substitute has always been certain of receiving full attention from the missionary circle. Among those compilations to which some of us have been accustomed to look for help in this need one of the most useful as well as popular is the 복음요ᄉᆞ or Story of the Gospel, translated by Rev. D. L. Gifford from the well-known work of Charles Foster. That the first edition of this work was so soon exhausted caused disappointment to many whose needs had been but inadequately supplied from the small number printed. The larger and improved edition now placed upon the market by the Korean Religious Tract Society will therefore be a source of rejoicing to those who have often enquired when it could be expected to appear.

The delay has been due to a thorough revising of the entire work by its painstaking translator, The greatest service has been done to the reader by the addition of the two tables of contents, one in Korean and the other in English, for whoever has before undertaken the use of the book has sadly missed this useful appanage. Another improvement one notes upon turning the pages is the breaking up of the previously continuous chapters into paragraphs of varying lengths. This is not altogether according to Korean custom; but it is one of the innovations, like spacing between the lines and between the words, which we believe Koreans themselves will soon come to appreciate. Were the words in the present work spaced apart, it would be far more useful to those it is designed to aid?

A comparison with the earlier edition results in a feeling of satisfaction with the glazed "Hamburg manilla" paper upon which the new edition is printed. Alas, that it should have been compelled to receive its impression from types often so battered and broken.

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Whether it be wise to so paraphrase the Scripture narrative is a question upon which more than one position can be taken. To any who object on this score to the work under review doubtless the most forcible reply would be that, so long as the Bible cannot be had in Korean, any effort toward supplying it, no matter how partial, is welcome. Yet the portion of Scripture covered by these pages has now for some time been before the public, and in its authorized translation possesses far more richness and sweetness of phraseology than this series of altered fragments from it. Upon reflection therefore we come to the conclusion that the real merit of the present volume lies in its forming a sort of harmony of the Gospels, a species of work for which there is abundant need at the present time in the church in Korea.

The volume before us represents but a portion of the intended edition of 복음요소; a further impression is also to appear, but is for some reason delayed, upon white paper and at a cheaper price than that of which we have been speaking.

성경문답, that old and staunch friend of the missionary, which had already appeared in five editions, has lately come before us in a new dress. This time it is in the small type of the current edition of the Gospels and on the same poor quality of white paper, printed upon both sides. It has however the great merit over its predecessors that it is spaced. And its cheap appearance may readily be excused when we learn that it is not intended for sale, but is issued by the Tract Society solely for the purpose of free distribution to purchasers of Scripture portions in Korean.

Likewise for free distribution, but unrestrictedly, is 사름의모본, a small sheet tract by the deceased exhorter, No Pyeng Il. Of late years the demand for such hand bills as this, capable of being carried in small compass and distributed along the roads or given out at the doors of preaching places, has been so great, that we feel sure the present sheet will meet with a warm welcome. In subject matter it is just what might be expected from its English title, "Jesus our Pattern," a pointing to the Saviour's perfect example of such as have become wearied with following human and fallible leaders. To many of the populace it will appeal, to examine the faith whose head was so blameless

At this season the Tract Society annually places upon the market its calendar. The one just issued exceeds in geveral points of excellence its predecessors. First, in clearness of imprint, in which regard the improvement is at least one hundred per cent over that of last year. Second, in size, rendering the days of the cenrtal diagram each distictly legible and relieving the crowded appearance of other issues. Third, in the restoration, compatibly with the Gregorian calendar, of those "nature days" by which to a man almost our neighbors see fit to regulate their daily employments. Fourth, and in the eyes of many *a fortiori*, by the display, 독립신문 fashion, of two Korean flags at the head of the sheet. To the Christians who exert themselves energetically in circulating it an improvement is evident in the discourse at the bottom, composed by one of themselves with a view of showing that the coming of foreigners to dwell in Korea is a phenomenon not altogether amazing since their aim is to share the good news with their ellow-creatures everywhere.

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The Gregorian calendar, whose adoption last year on these sheets was an experiment but a successful one, proves still more attractive this year, more than half of a good-sized edition having already been taken up by natives, and but a small proportion hitherto by foreigners. Recent tidings also brings word of its popularity in regions outside of Seoul where last year it was condemned.

In the matter of calendars the Tract Society is this year introducing to us another innovation destined probably to prove equally popular among foreigners and among the more intelligent class of Koreans. This is a block calendar, providing a separate slip for each day of the year, to be torn from the block when that day has passed. The text is entirely in Korean, with Chinese numerals, and takes note of the holidays of the several nationalities familiar here. A scripture verse is upon each slip, and an attractive colored background serves to set off the whole. Considering its complicated details the price is very moderate. We venture to believe that those who expect to make a Christmas gift to Korean friends can find nothing more acceptable.

C. C. VINTON.

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OFFICIAL GAZETTE.

(Compiled from the Independent.)

Our compilation begins with September 15th.

September 25th Royal edict: The former rebel Cabinet and its party governed the nation's affairs according to their own ideas. They made several changes in all Departments which caused the general disturbance in and out of the Government, and the people experienced troubles and tribulations. The matters concerning the laws of the country that were made during the last three years lowered the nation's standard, and the public affairs have been contaminated. Therefore the so-called *Nai Kak*. or Cabinet is hereby abolished, and the *Eui Chung Bu*, or National Council will be established according to the old system. The rules and regulations governing this body will be the same as the old *Eui Chung Bu*, but select a few points from the present system, which may be convenient and useful, and add to the old. But in all cases the old system should be used as much as possible. This is our idea and let it be known to all.

The members of the new Council are as follows: Kim Pyeng Shi, President; Pak Chung Yang, Vice-President; Min Yong Whan, Kim Yong Su, Yun Yong Ku, Nam Chung Chul and Yun Yong Sun.

September 28th, Edict:—The relatives of the Royal family lost their offices and pay from the government for the last three years. At this time when we are changing the form of government, we must remember our relatives. Therefore, let all those who are related to the Royal family be given titles and proper emoluments.

October 6th, Appointments:—Minister of Education, Min Chong Muk.

October 15th, Edict in reference to the insurgents and misbehavior of the troops sent to the country.

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November 1st, Edict:—The Royal Ancestral portraits and the remains of Her Majesty, the late Queen have already been removed to the Kyeng Won Palace. We must also remove to the new Palace. Therefore let the work of construction of the buildings be hastened as fast as possible.

Edict:—The delay of the Royal funeral has been caused by several reasons. The new grave that was selected is not altogether satisfactory to many, therefore, some more suitable place must be selected.

November 13th, Appointments:—Minister of War, Min Yong Whan; Minister of Agriculture, Commerce and Public Works, Yi Yun Yong.

November 17th, Edict No. 3:—Rules governing the salary of the members of the Council of State (1). The President, $5,000 per annum; the Councillors, $3,000 (2). The salaries to be paid by a special appropriation according to the law explained in edict No. 57 issued in the 504th year of the Dynasty.

Edict No. 4:—Rules concerning the railroads in the country. The railroad gauge be fixed at five English feet instead of four and a half as announced before.

Edict:—Railroads and mines are important enterprises to the country, therefore the government has granted concessions to an American and French company to build railways in the country. In granting the concessions the government agreed to buy the land for the companies to build their lines, stations, and ware houses. This will cost the government considerable money. The present financial condition is such that it cannot afford to grant any more concessions of a similar nature to any nationality, therefore within one year from the date of the issuance of this decree no concession of this this kind will be granted.

December 8th, Edict:—The royal troops who took part in subduing the riotous bands of the country showed their true military spirit and demonstrated their loyalty to Us. We have not enjoyed our meals and have spent many sleepless nights on account of the disturbed condition of the interior, but now once more peace reigns throughout the kingdom. It is all due to the repentance of the misled citizens, and the meritorious services which were rendered by the officers of the army. In recognition of the faithful performance of their duties We hereby order the Minister of War to report to Us the names of deserving officers and soldiers for the purpose of giving the suitable rewards.

December 13th, Appointments:—Minister of Law, Cho Pyeng Sik.

NOTES AND COMMENTS.

Rev. W. B. Scranton, M. D. Superintendent of the Methodist Mission and his mother Mrs. M. F. Scranton returned from their visit to Shanghai and Nanking.

A Japanese editor writing in the "Far East" announces "Love and Peace "as the Foreign Policy of Nippon and sums up the policy towards Korea to "guarantee and promote her independence."

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THE INDEPENDENT is pleased with our "interesting and important departure" in publishing a photogravure of His Majesty, the King and expresses gratification that "THE REPOSITORY intends to keep fully up to the times" in this respect. Thanks, that is our aim and we hope to keep in speaking distance, at least, with the times.

Mrs. Bishop who is the guest of Dr. McLeavy Brown is busily engaged writing a book on Korea which will be published sometime next summer. We look with lively interest for the appearance of the book from the pen of this gifted writer and famous traveller. Mrs. Bishop delivered a lecture on Western China to the foreign community on the 5th inst.

In western countries we frequently hear of long and persistent balloting before an election takes place. Here the order is reversed. On the 13th of last month the Prime Minister was appointed. Up to December 8th he sent in his fifteenth resignation, but with equal pertinacity His Majesty refused to accept it. Whoever heard of an occidental resigning fifteen times from a 5,000 dollar position. We do not know which to admire the more, the modesty of the Prime Minister, or the determination of the King.

Mrs. H. G. Underwood has an interesting article on "Among the Women in Korea" in the November number of "*Woman's Work in the Far East.*" She tells of the work of her own mission, the Presbyterian, the places already entered. the difficulties encountered, and the victories won. She quotes Mrs. Gifford's plan of securing helpers which is "to take a woman for a couple of months, then send her home and take another," thus employing them in every day work, and we suppose combining the theory and practice. The "plural wife question" is spoken of as "a monster difficulty" which we find a somewhat remarkable shall we say conviction or admission? The easy and pleasant thing to do is our temptation, and yet thinking of the future of the church and the future of the poor women even outside the church it seems to some of us that our only clear tho hard duty is to take a firm stand against polygamy. At present, however, our mission is almost evenly divided on this question.

ARRIVALS.

In Seoul, Dec. 3rd from England, REV. A. B. TURNER to join the English Church Mission.

In Seoul, Dec. 3rd, from England, Mr. H. PEARSON to join the same Mission.

In Seoul, Dec. 7th, from the U. S. MISS AGNES BRYDEN to join The Ella Thing Memorial (Baptist) Mission.

In Seoul, Dec. 7th, from the U. S. MISS SADIE L. AARLES to join the same Mission.

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